Christian Life

THE MAGA

[redacted]

OCTOBER • 1952

[redacted]

CHRISTIAN 25¢

FALL MUSIC ISSUE
see page 70

Is There Spiritual Significance In
FLYING SAUCERS?
see page 19

In the **NEWS**
- ★ Belfast Stirred by Youth Congress
- ★ Puerto Rico on Fire

What Are You Singing?

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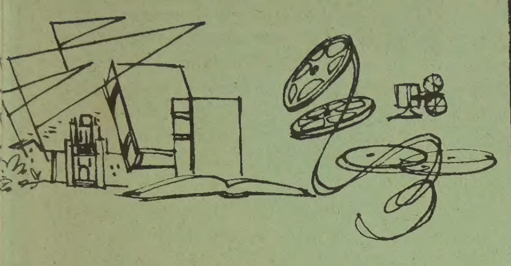

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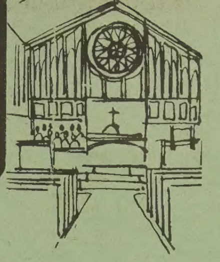

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For further information on link mats, check item L97-A on the next page.

Church Piano

The Story & Clark Piano Company of Chicago has recently introduced to its line the world's first and only church piano—the Style 44-C.

In developing the Style 44-C Church Piano, Story & Clark set out to create the finest vertical in all their four generations of piano craftsmanship—a piano with a special Walnut encasement to harmonize perfectly with the consoles of fine church organs.

They have combined in this instrument extra-heavy construction to guarantee completely satisfactory service for decades of use, *plus* such outstanding acoustic design as to give Grand Piano tone-quality, and volume sufficient to "fill" even the largest church auditorium.

Not only is this fine instrument the world's only piano with its exterior designed exclusively to match the reverent spirit of a House of Worship; its all-important *interior* is also the only one designed for the unique conditions found in practically every church—the only piano with the Story-tone Mahogany Sounding Board. This exclusive Board is laminated from thin plys of precious Mahogany, and is bonded with finest waterproof glues. It is therefore practically immune to the effects of alternate high and low heat and humidity, such as are almost always found in a church which is not kept at uniform temperature throughout the year—or even throughout the week.

For further information on church piano, check item L97-B on next page.

Being virtually free from shrinking and swelling, this amazing and proven Sounding Board prevents the Style 44-C from falling out of tune rapidly—keeps it in tune far longer. This is, of course, enormously important in church work, where the piano so often must be in tune with the organ.

Moreover, the Storytone Mahogany Sounding Board has a warmer, richer tone than a solid Spruce Board. In any sound-

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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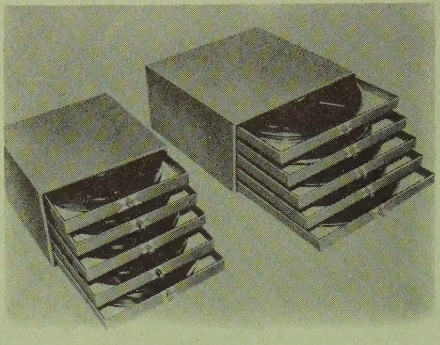
ing board, the vibrations caused by the blow of the hammer upon the string travel along the grain of the wood. In a solid board the grain runs in only one direction, and the vibrations are therefore transmitted along a relatively narrow section of the board.

In the laminated Storytone Board, however, each ply of the wood carries the grain in a different direction, and the entire tremendous area of the complete board is vibrated by the hammer-blow of any string. Experts say that this accounts for the fact that the Style 44-C seems the equivalent of much larger pianos.

The Story & Clark Style 44-C Church Piano was designed by one of America's greatest acoustic geniuses. No expense was spared to make it the most beautiful, most durable, most desirable piano any church could own. A dignified matching base is available for the Style 44-C, and the Style 44-C may also be ordered with built-in Lowrey Organo, combining organ and piano in one lovely case. For further details, including specifications and the name of the nearest Story & Clark dealer, check L97-B.

5-Drawer Tape Chest

Churches using tape recordings in their radio ministry and other phases of their work will be interested in this new 5-drawer tape chest. Constructed of durable, lined boxboard, this provides a permanent filing cabinet. Recording tapes can be conveniently filed and catalogued for quick access. Reels are stored horizontally which is recommended to assure longer life for your tape.



For further information on tape chests, check item L97-C below.

Reeves Soundcraft Corporation, manufacturer of Soundcraft Magnetic Recording Tape, has made these available free of extra cost with every purchase of five Recording Tapes.

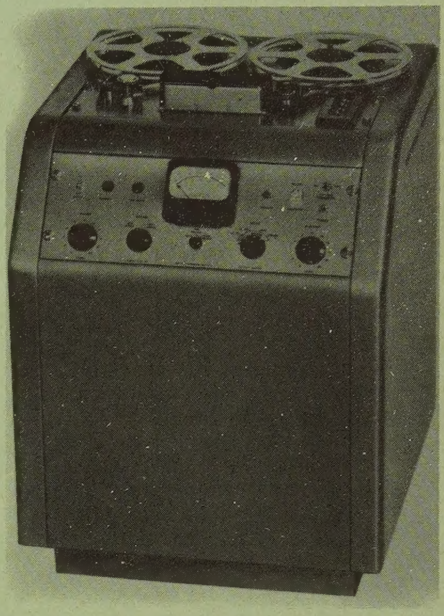
For further information check L97-C.

Audio Magnetic Recorder

Ampex Electric Corporation of Redwood City, Calif., has announced a new type console for audio magnetic recording. Important features of this professional, dual-speed recorder include all push button control, a built-in microphone pre-amplifier and a newly styled cabinet which gives full interior accessibility. This accessibility, made possible by tilt-hinged mounting of electronic and top-plate assemblies, permits quick, easy inspection of any component while the recorder remains in operation.

Exclusive Ampex 15,000 cps response at the 7½-inch speed has been incorporated as well as such other performance features as continuous service dependability, extremely wide dynamic range, negligible speed variation and low noise level. At present two models are available. Complete details and specifications are available by checking L97-D.

Churches carrying on a radio ministry will be especially interested in this new recorder in the medium priced market.



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☐ L97-A Rubber Link Mats
☐ L97-B Church Piano
☐ L97-C Tape Chest
☐ L97-D Magnetic Recorder

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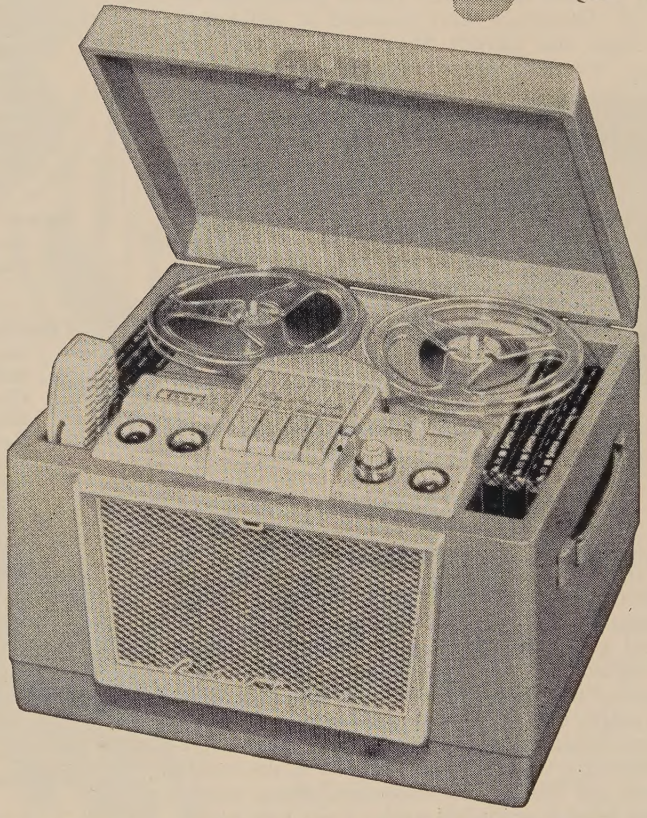

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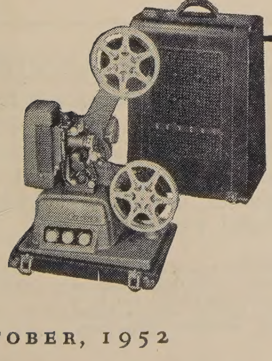

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Christian Life

THE MAGAZINE FOR TODAY'S CHRISTIAN

In This Issue

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

OCTOBER • 1952 *Volume* 14 *Number* 6

THIS MONTH

What Are You Singing?" Ask that of just any one and you'll catch him off guard. But the editors of CHRISTIAN LIFE assumed a well-known gospel singer like Beverly Shea would be well prepared to answer in a well experienced tone.

SHEA

"Probably an article was never written under worse circumstances," he states. Between takes in Hollywood while being filmed in the new Billy Graham Christian Western *Oiltown,* fatigue had him in its grip. But it was worth it. The still photographer and three others of the crew found Christ.

CHRISTIAN LIFE is grateful for the time Shea took from his busy schedule to reveal his thoughts in the article "What Are You Singing?" page 25. The next time you open your hymn book ask yourself that question.

COVER: The released photo appearing on our cover was taken by Shell R. Alpert, USCG, Salem Air Station photographer. It clearly shows four round objects in a "V" formation. Notice the bars of light that seem to extend in front of and behind the "objects."

Official spokesmen said today that the Coast Guard has no opinion as to the cause or source of these "flying saucers," was releasing photo only because of widespread public interest in these phenomena.

We concluded that the Christian public would appreciate receiving a comprehensive summary of the various comments and views made concerning flying saucers and their relation to Biblical truth. A file kept on this subject which has been accumulating material for over a period of three years was referred to, and the article "Is there Spiritual Significance in Flying Saucers?", page 19 was prepared. To the Editors' knowledge, such an attempt has not been made as yet by any other evangelical source.

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NEXT MONTH

November's issue will come into your hands when election time is just around the corner. In a vividly expressive photographic interview, Billy Graham tips off Christians to take their visit to the polls seriously in this most crucial and decisive year which demands an able leader.

"Court Summons" by Dorothy Haskin reveals a dramatic episode in the life of Harry Wilde, a young aggressive Christian lawyer who decides to defend a case involving Christian principles in spite of the fact that it might ruin his cherished ambition of becoming Mayor of Midville.

"The Promised Messiah," a Christmas pageant with a missionary message will be featured in Church and Sunday School Management. Each year Sunday school teachers and superintendents eagerly look forward to our Christmas play for an outstanding and meaningful program.

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READERS WRITE

Dangerous?

In reading the article by Robert Walker on Rev. Robert Richards, (*Pole-Vaulting Preacher*, July Christian Life), I could hardly believe my eyes when I read of "verbal inspiration as dangerous." This is a most inaccurate and unwarranted statement and would be repudiated by a host of men entitled to call themselves evangelical theologians. . . .

Vancouver, B. C. W. M. Robertson
Metropolitan Tabernacle

■ *Let's take another look. His uncertain position is what theologians consider dangerous, not verbal inspiration.*—Eds.

Too Much Sunday School

When I first subscribed several years ago, the magazine was excellent. Since that time the articles of *general* interest have decreased in number. There are fewer fine fiction stories and, in my opinion, entirely too much space devoted to operating and teaching Sunday school, not to mention the amount of space given to advertising. The importance of Sunday school cannot be overemphasized, but there is no doubt that many of your subscribers would prefer to secure specific teaching aids if and when they need them, and see Christian Life reclaim its former position as the finest magazine in its field.

Maywood, Ill. Mrs. Elroy A. Willig

* * *

Of all the Christian magazines and literature which come into our home each month, we feel that Christian Life is one of the most valuable. I have found in my work, that the Church and Sunday School Management sections are exceptional in many issues and very helpful. I am wondering if in future issues you might include something of the following—more articles about the Christian home, boy-girl relationships and, something which I am especially interested in—how about using the Sunday school supplement for a Junior Church program some month real soon?

Springfield, Ill. Rev. John R. Michael
Central Baptist Church

Before They Ask

Will you please put emphasis on the use of the Bible in church services and by pupils in Sunday school? . . .

Galesburg, Ill. Mrs. Carl O. Hawkinson

■ *Our February, May and June (1952) issues have what you're looking for—a series by Virginia Whitman on "Get the Bible Used."*—Eds.

Buyers Guide

I think you have a wonderful service through the Buyers Guide. As chairman of the building committee of the First Christian Reformed Church of Sheboygan I really appreciate it.

Sheboygan, Wis. Ed Gabrielse

For All Ages

I want to thank you with all my heart for the splendid story of *The Little Donkey That Talked* by Dorothea Boyd in the August Christian Life. I used this wonderful story and held the attention of all ages. Please give us many more such Bible stories, giving ideas of how to get them across to small as well as large children.

Catskill, N. Y. Eleanor J. Beach

Opened My Eyes

Yesterday I received my copy of Christian Life for August. With great interest I read the article *The Gait of Galilee.* It opened my eyes to many things in my life that the Lord was not pleased with.

Pasadena, Calif. Mrs. T. Garcia

Orchids for the Author

Congratulations to Author Briggs on a beautifully plotted and a realistic piece of fiction, "Rider of Satan" (August issue). Christian Life is always inspiring and challenging—keep up your fine quality of journalism.

Stratton, Neb. Eugene Ganger

Every Page

We receive Christian Life each month and enjoy every page of it. Along with letters from home, it is the mail most looked forward to each month.

Mrs. J. W. Jolley

One's Not Enough

We like fiction. Please keep up with at least two, one is not enough. . . .

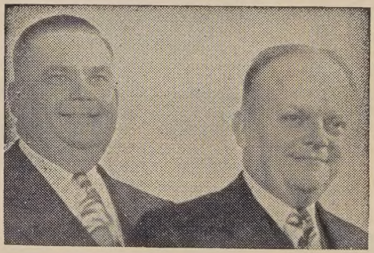
Manaus, Brazil, S. A. Stan and Pat Best

* * *

I have been a subscriber to Christian Life for more than six years, back when it was called *Sunday,* and have especially enjoyed the short fiction stories.

San Jose, Caif. Mrs. Bradford Fine

Christian Life Evangelist



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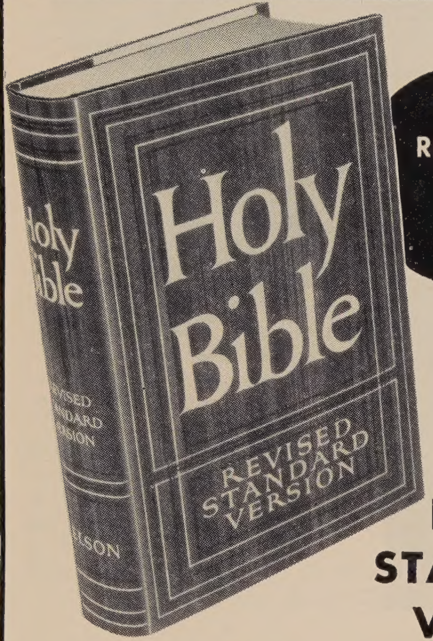

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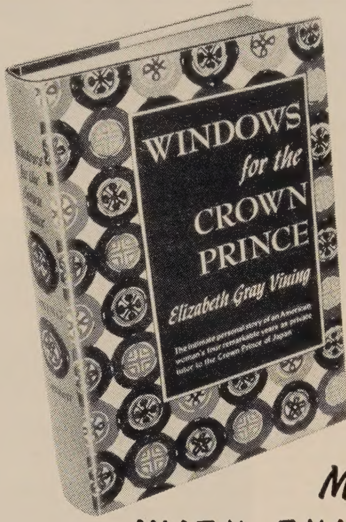

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Operation Heartache

. . . I am frank to say I had no idea the people in Korea were in such dire need. I knew there was a need but not such a need. It surely should be made more widely known.
Owosso, Mich. **Mrs. Kilbourn**

* * *

After reading about Korea in the September issue by Fred D. Jarvis—how awful a condition the poor people live out there—it spoke to my heart, specially for the Christians there. I have only a little of this world's possessions. But I want to be true to my God when He says give.
Milwaukee, Wis. **Jes Jessen**

* * *

Upon reading your article, "Operation Heartache," I incorporated some of the instances to stir the Christians in this small country church to give for Korean Christians who have nothing to eat. We are taking up an offering this evening and it will be enclosed in this letter. We are indeed grateful for this type of service from your magazine and would encourage more and more that the needs of Christians, especially those starving and naked, be revealed more and more in these days.
Lebanon, Ore. **Rev. Max G. Colburn**
Union Berlin Church

* * *

I presented this to a young adult Sunday school class. . . . We would be anxious to hear of the results of this drive. May God bless your efforts and this money to the help of furthering peace and friendship among nations.
Minneola, Kan. **J. Clair Beard**

* * *

Received my copy of Christian Life today and read the article "Operation Heartache" and truly it is. . . . Enclosed please find check as a little part in this great cause.
Los Angeles, Calif. **Edna Patrick**

* * *

Glad for the article "Operation Heartache" because I know it would not be written or pictured if not true, and knowing the money will go for food for those starving people. How my heart and prayers go out to the poor and suffering in that torn country. Knowing Fred Jarvis will have charge, contributions will be properly used . . .
Bentonville, Ark. **Mrs. Zell Burton**

* * *

We have had the article on Korea in Christian Life called to our attention, and we as workers of the Evangelical Mountain Mission wish to help in alleviating the food shortage among the Korean Christians.
Hazard, Ky. **Ragnhild Lima**

* * *

We just read the article "Operation Heartache" in Christian Life and we agree with you that anyone who can remain unmoved by the Korean tragedy "possesses a heart of ice." . . . that article is only one millionth of the real story. How long until that dreadful night is ended and His glorious sunrise shall come? As so many times before, again I wish I were a millionaire. . . . But we are only two old people with no earthly riches of any kind. However, we thank the Lord that we have enough to eat and a place to lay down our heads, and that our hearts are not of ice. Therefore, we want to share with those unfortunates what we have. . . .
Tooele, Utah **Elizabeth Treyman**

■ *We shall forward directly to* Christian Life *Correspondent Fred Jarvis any contributions that readers may wish to make to help provide food for Christian believers in this war-torn country. Make checks payable to "Korean Relief,"* Christian Life *Magazine, 434 S. Wabash, Chicago 5, Ill.—*The Eds.

More on Modern Lazarus

You asked about the dependability of the report [on the Chinese reported raised from the dead, September, 1952, Christian Life]. As far as Pastor Lee, Elder Lee, Mr. Dae and his wife and mother, and others who were there are concerned, they are convinced that God raised Mr. Dae from the dead. I talked with Mr. Dae's wife and mother, both of whom are willing gladly to "bear winess" to this. I told this story to a brilliant national Christian doctor, connected with our Bangkok Christian Hospital. He said that in certain kinds of disease affecting the mind, including alcoholism, it is not uncommon for the patient to go into convulsion which will cause his entire body to stiffen and for his eyes and tongue to resemble those of Mr. Dae as described by Pastor Lee. . . . Also that in normal cases the body of a dead person does not stiffen until six to twelve hours after death. . . . In some cases when the patient is in an extremely weakened physical condition (Mr. Dae had not eaten for many days), as he approaches death, his breathing becomes slight. . . . Also the heart beat may be impossible to detect except with the use of a stethoscope. The doctor did not rule out the possibility of this having been a case where God actually did raise the man from the dead. He did, however, point out these things which indicate that Mr. Dae may have been hovering at the border between life and death for these few hours without actually having crossed the border-line into the realm of death. Therefore, it seems clear that whether this was a case of Mr. Dae's having been actually raised from the dead, or whether it was a case of his being at death's door and then being revived and brought back to wholeness of life and strength again, the facts clearly indicate that it was a miracle of God's grace. For that we rejoice and praise His name! It was truly a miraculous answer to the prayer of faith of some of our Lord's faithful followers.

(Rev.) **Clifford E. Chaffee**
Missionary, Presbyterian Church, U.S.A.
Bangkok, Thailand

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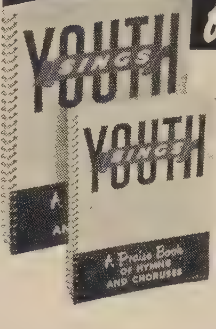

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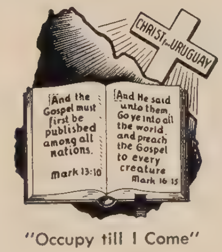
In this issue . . . *Be sure to read Grovenor Rust's reviews of films and slides for use in the visual program of your Sunday school and church.*


CHRIST for URUGUAY
And the Gospel must first be published among all nations. Mark 13:10
And He said unto them Go ye into all the world and preach the Gospel to every creature Mark 16:15

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High Recommendation

The Christian Life Sunday School Contest is just what our Sunday school needs. Please send me your "Check List of Suggested Ideas for Sunday School Attendance Increase" and the official entry blank for Christian Life's Fifth Annual Sunday School Attendance Contest. Two years ago my wife and I were given a subscription to Christian Life as a Christmas gift. We were so impressed with your magazine that we renewed our subscription for two years. Since your inauguration of the section on Church and Sunday School Management we have been doubly blessed. My wife is choir director for our church, and also substitutes as a Sunday school teacher when needed. I am a deacon and chairman of our board of Christian education. So you see we both are greatly helped by your magazine. I recommend your magazine to every Christian person and feel that it should be a must in every Christian home. Our church has just included in the budget enough money to purchase a subscription for each one of our department heads in our Sunday school. . . .

Oxnard, Calif. Larry Brown

■ *Just a reminder—Don't fail to write for your official entry blank for the Fifth Annual Sunday School Attendance Contest by October 5.*—Eds.

* * *

I received my first copy of Christian Life. I shall look forward to months of pleasure in reading and using the resource materials.

Pittsburgh, Pa. Scott D. Hayes

Coming Conventions

In this feature, Christian Life brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Christian Business Men's Committee Int'l.: 15th Annual Convention, Atlantic City, N. J.—Oct. 15-19. Write: Donald MacDonald, Room 1107, 10 S. LaSalle, Chicago 3, Ill.

Greater Chicago Sunday School Association: 13th Annual Convention, Sept. 26-27. Moody Memorial Church, Clark Street, at North Ave., Chicago. Speakers: Dr. Gaines S. Dobbins and Dr. W. Robert Smith. Write: GCSSA, 343 S. Dearborn, Chicago 4, Ill.

The International Congress on Prophecy: November 9-16, 1952, Calvary Baptist Church, New York City. Speakers include John W. Bradbury, Hyman J. Appelman, William Culbertson, A. B. Machlin, J. Palmer Muntz, John Wimbish. Write: American Association for Jewish Evangelism, Winona Lake, Ind.

National Sunday School Association: 7th Annual Convention, Oct. 1-4. Portland, Ore. Headquarters: Civic Auditorium. Write: Russell T. Hitt, NSSA Gen'l. Sec'y., 542 S. Dearborn, Chicago 5, Ill.

Scripture Press: Sunday School Conventions. Kadoka, S. Dak.—Sept. 28; Cooperating with Inland Empire S. S. Convention, Spokane, Wash.—Sept. 29, 30; Aberdeen, Wash.—Oct. 6; Chicago, Ill.—Oct. 13; Cherry Valley, N. Y.—Oct. 21; Houghton, N. Y.—Oct. 22; Baltimore, Md.—Oct. 24, 25; Plymouth, Pa.—Oct. 27, 28; Detroit, Mich.—Oct. 31, Nov. 1; Pontiac, Mich. Nov. 4-6; Flushing, N. Y.—Nov. 3, 4; Southampton, Pa.—Nov. 7; Philadelphia, Pa.—Nov. 8; Washington, D. C.—Nov. 10; Huron, S. Dak.—Dec. 3, 4; Bemidji, Minn.—Dec. 8-10. Write: Convention Dept., 434 S. Wabash, Chicago 5, Ill.

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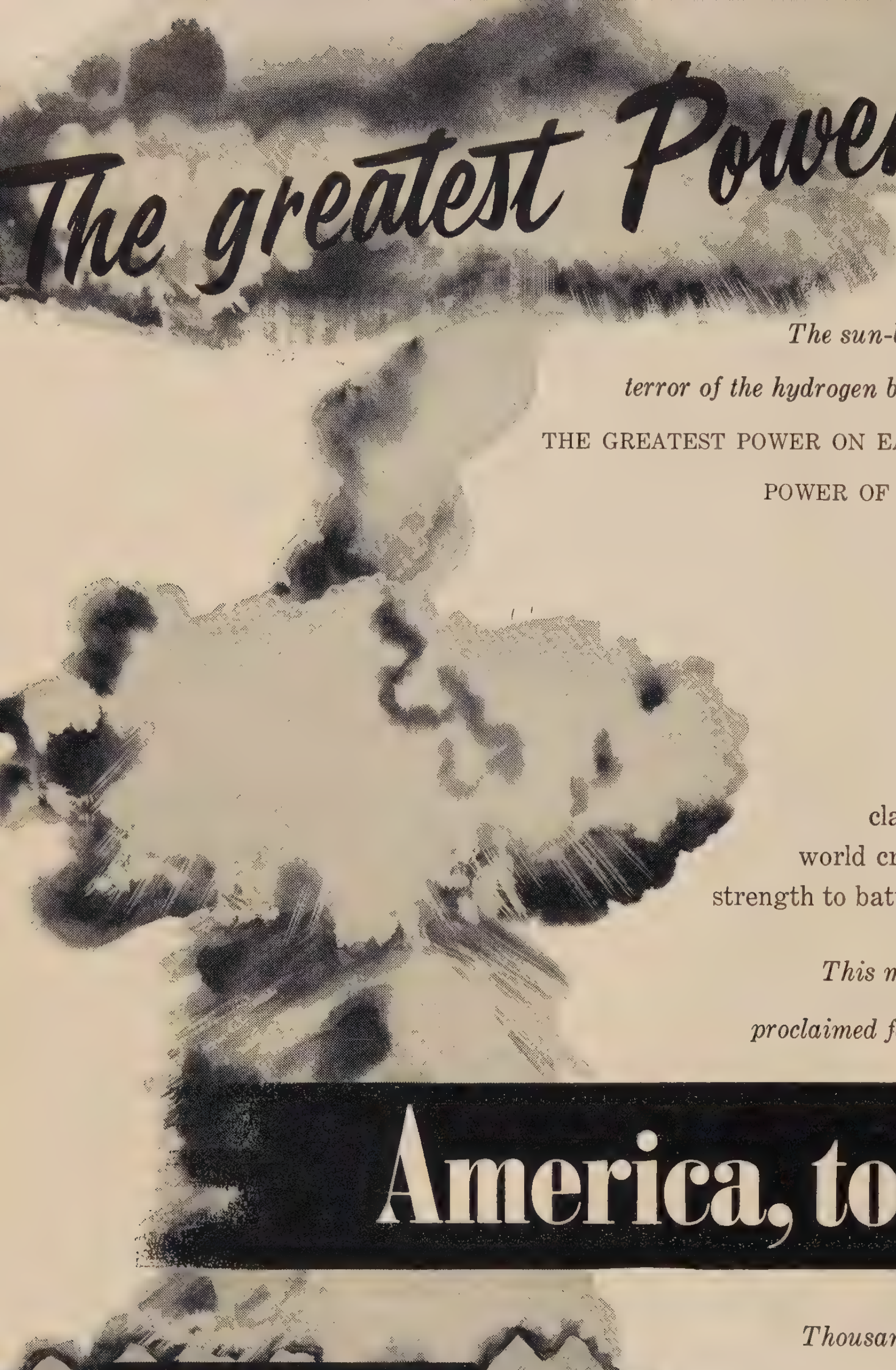

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WDMJ	Marquette	11:30 A.M.
WMIQ	Iron Mountain	10:30 A.M.
WJMS	Ironwood	10:30 A.M.
WIKB	Iron River	10:30 A.M.
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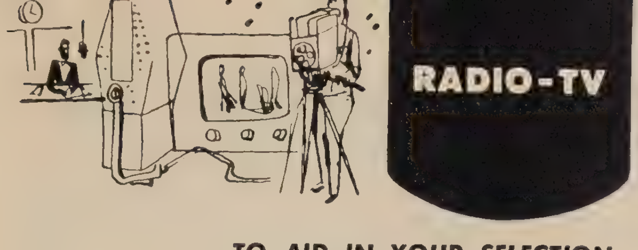

THEODORE ELSNER
editor

TO AID IN YOUR SELECTION

Good Reports from Foreign Stations

REAL radio revival reaching hundreds of hungry hearts in many countries over Monte Carlo Broadcasting Station. "Ninety-nine per cent of all mail received is from Roman Catholics and unbelievers. Hundreds of New Testaments have been sent out into many lands,"—according to Rev. Hermann A. Parli, founder and director of this radio ministry.

He further reports—"*Radio Reveil* the French broadcast, was launched on the air April 7, 1949. Since then mail of appreciation has been received from 28 countries, totaling 1,300 towns or villages. *Radio Risveglio* the Italian broadcast began April 7, 1951. Mail of appreciation has been received from fifteen countries, totaling 635 towns and villages—423 communications from Italy only. *Radio Avivamiento* the Spanish broadcast started June 18, 1952 after a five minute trial initial broadcast on March 19, 1952."

This series in Spanish was launched because encouraging mail was received from twelve towns in Spain following the first five-minute broadcast. Regret that space in this column does not permit my sharing the many communications confirming that these gospel broadcasts are being blessed of the Lord, with scores writing—"What must I do to be saved?"

■ "Voice of Christianity" station nears completion. This report was received by the writer while preparing this column so I assume that by the time you read this news item, this broadcasting station will be in operation. It has been set up in the International zone at Tangiers, North Africa. It is the creation of the Rev. Paul Freed of Greensboro, North Carolina, a Southern Baptist evangelist, who has spent the past few years crusading for religious freedom. This broadcasting adventure has been sponsored by various churches and individuals who are concerned in spreading the Gospel to multitudes who live behind the Iron Curtain. Six engineers have assisted Rev. Freed in the construction of a 1,000 watt transmitter, turn tables, tape recorders and other broadcasting equipment.

■ That morning Gospel broadcasters have sizeable mobile audience is confirmed by special Pulse survey recently revealed. "Some 907,960 persons in metropolitan New York and 842,750 persons in the Los Angeles area listen to the radio while going to work." This means that early morning Gospel broadcasters in both of these areas have a potential listening audience of nearly one million. Add to these figures the suburban areas and one can readily see the value of regular religious morning broadcasting in cosmopolitan centers. This statement should encourage every gospel broadcaster—not to become weary in well doing, for I believe I am correct in stating that the average gospel broadcaster who broadcasts over a powerful station reaches more people at one given time than Billy Sunday ever had the privilege of preaching to in one place at one time. If only ten per cent of quoted number tune in, it means an audience of 100,000 or more.

■ Evangelical educational TV station will begin telecasting—? This will make a good news item, and we will all rejoice when this comes to pass. The question is—WHEN? My heart is stirred to write this, for there must be several who will read this column who could have a part in making possible such an achievement. The FCC has offered 242 wave lengths for educational TV. Over 200 wave lengths have not had one bidder. Emerson Radio & Phonograph Corporation has offered outright gifts of $10,000 each to the first ten educational licensees who begin regular TV telecasting.

Apparently we have missed this generous offer, but it will interest all readers to know that the Emerson Corporation will welcome the opportunity of contributing its share to an educational TV industry fund which should set its goal at five million. Few of us realize the potential possibilities of these educational TV stations. They stagger the imagination, for through these mediums of communication "universities of the air" and "classrooms in the home" will become a reality.

President Truman has thrown his support behind the efforts of educators to build non-commercial TV stations. He sent this telegraphic message to Benjamin Abrams, Emerson president, declaring—"Congratulations on your contribution and support to educational television. The scientific marvel of television has already proved its worth in the fields of entertainment, news and sport events, and I hope will continue to grow in these fields. However, the basic element in American strength and progress has been its educational system. Therefore, I think it is important that an appropriation of our television facilities be devoted to education. This project is a source of great hope for the future of our country. I wish success to the efforts to carry forward this hope to reality."

■ Texas Southern Baptists file application for TV station. The FCC accepted for filing, application from the Radio Commission from the Baptist General Convention of Texas for a television station to be operated at Corpus Christi, Texas. Application was made by them for a station on Channel 6 of the present TV band. FCC officials said this was the first application for a TV license to be filed by a religious group under the new national television allocation. END

Percy Crawford

He's Coming Back On TV - - October 5 on the DuMont Network

★ ★ ★

This marks the start of Dr. Crawford's fourth year of sending out the gospel message on television. Three years ago God burdened him with the tremendous soul-winning possibilities afforded by television. His program "Youth on the March" was the first religious TV program ever to be aired on a network basis.

★ ★ ★

Each weekly telecast brings letters from Senators, statesmen, doctors, business men, working men, mothers, young men and women, and children, all testifying of blessings received from the program. God has worked the miracle of salvation in thousands of hearts.

★ ★ ★

Be sure and mark your calendar and look in each Sunday when you will see Percy Crawford, Ruth, and the five D's together with the entire ensemble. The first telecast will begin Sunday, October 5, 1952, over a new lineup of stations on the DuMont TV network.

★ ★ ★

For time and station in your area,
write for your
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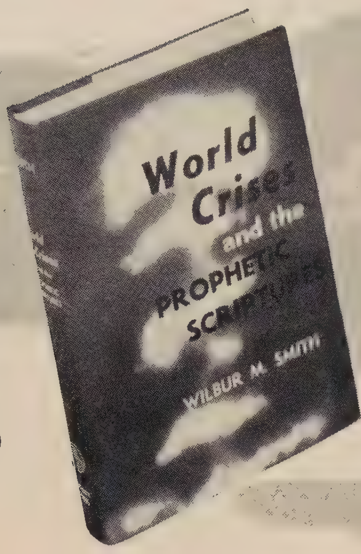
P. O. Box 1 Philadelphia, Pa.



WORLD CRISES

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by Dr. Wilbur M. Smith

This is the book you have hoped for—a fascinating but soberly conservative analysis of present world affairs against the interpretative background of Bible prophecy.

This book has been written for such an hour and for such a need as have never before existed in the history of the Church. Today intelligent but biblically ignorant leaders of world affairs are seeking desperately to avoid the universal disaster of total war involving weapons which bring the annihilation of all human life within the range of technical possibilities. There is an urgent need for sane, scriptural evaluation of the mighty forces behind present world trends and their biblically assured outcome. Never before has it been so necessary for Christians to understand the significance of the world about them, as they wait for the sure return of their Lord.

Those who know Dr. Wilbur M. Smith will be prepared for the astonishing wealth of detailed information he presents in this book. Nothing has been spared to give as full a picture as possible of true world conditions and their scriptural significance—including the determination of Russia to rule the world and her place in the prophecies of the last days. Also covered are the North Atlantic Pact; the staggering statistics on military preparedness, and the restoration of Israel to her own land, significantly located near the center of the earth's greatest known petroleum supply. Other chapters deal with world government, world religion, the increase of demon activity at the end of this age, and a variety of great issues which now occupy the headlines of world news.

However, the reader is not left to despair after learning the true picture of our world. As God-sent prophets always had a message of hope for those who trusted God through the darkest judgment, so the instructed believer is not alarmed by the conclusive developments of these last days. He remembers that long ago the One who knows all history in advance said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Dr. Smith's excellent study will rejoice your heart in anticipation of Christ's soon return, and give you intelligent understanding of events now unfolding on earth.

Rev. Wilbur M. Smith, D.D.

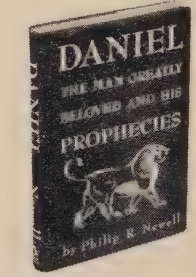
Distinguished author, teacher and preacher; professor of English Bible at Fuller Theological Seminary; editor of Peloubet's Select Notes on the International Sunday School Lessons

To combine in one book a sane, biblical evaluation of the mighty forces behind present world trends requires an inclusive knowledge of the prophetic Scriptures; a broad background of history, economics and philosophy, and alert insight into the changing pattern of current world affairs. Dr. Smith's life-long study of God's Word, combined with his insatiable reading habits in closely allied fields, has made him infinitely qualified to write about this important subject.

DANIEL

The Man Greatly Beloved and His Prophecies

by Philip R. Newell



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Another popular, easy-to-read book on the prophetic Scriptures. This is no theologian's analysis, but a warmly human presentation of beloved Daniel's personal lessons in godly living and victorious faith. The prophetic portions of the book are considered in satisfying detail, with emphasis upon some aspects of the prophecies not usually discussed. Written by Philip R. Newell, dean of student affairs at Moody Bible Institute, and son of William R. Newell, noted teacher and Bible study author, this is a book you'll want to possess for its unique contribution to "truth for today."

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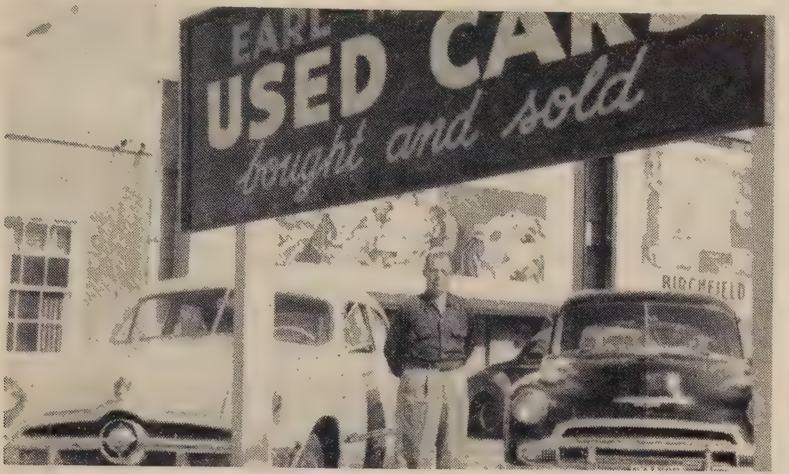

"Transportation to Heaven" in a Used Car

by Vivienne L. George

DRIVING a newly purchased used car off the lot, an extremely worldly woman (from all appearances) suddenly stopped the motor, opened the door and yelled:

"Hey you," she called to the salesman, "the last owner of this car left something in here." She made a wry face. "You might as well take it out. What would *I* do with a *Bible?*"

The salesman bowed his head then walked over to the car.

"That's a Gospel of John, Ma'am," he told her courteously, "compliments of the house. On *this* lot, we put them in *all* the cars we sell."

Thirty-seven year old Earl Mosier, with the help of his younger brother Bob, operates a used car lot in Albany, Oregon. He not only *sells* transportation at bargain rates, he also throws in a *free* "added accessory": little red Gospels of John, which, he claims, if his customers care to avail themselves of it, will provide "transportation to Heaven."

Most of the customers Earl deals with, he never sees again. But he figures, if even *one* testimony in a thousand strikes home, it's just that much service ahead for the Lord. "Anyway," he says, "it does *us* good. Every time we witness to a customer we feel good inside."

Earl and his brother, both active members in a Baptist church, got their idea for this unique method of distributing literature from a friend in the Gideon Society.

"Every once in awhile," Earl smiles ruefully, "we get a customer in here who thinks we must be putting on a pious front to cover up some shenanigan. We find the public in general is suspicious of a used car dealer. They just figure if he's in that business he's automatically trying to put something over. But we operate by the motto, 'As long as we're covered by the Blood, we have nothing to cover up!' "

To balance the suspicious ones, he gets customers like the lady who was just looking around out of curiosity. Certainly she would never buy anything from such a small volume dealer! When she found the boys were Christians, she was so delighted with their positive testimony, she not only bought a car for herself but later brought her daughter and son-in-law to the lot.

Earl believes that the miraculously successful growth of the business is due entirely to the Lord's sanction of his witnessing. He came to Oregon three years ago, and has owned his own lot for only a year.

When he decided to go into business for himself, he resolved that serving the Lord would be his first consideration, believing that consecrated lay workers are able to reach a class of people that not even evangelists ordinarily contact.

At first, when he opened his lot on a shoestring, with every penny of expense looming large and important, the inevitable question came up about the cost of giving out the little Gospels. But when Earl and his wife sat down to add up the budget and they began weighing the worth of a single soul against the few extra pennies spent for literature, they reasoned, "We can't afford *not* to do it."

"The Lord owns my business," is the way Earl puts it. "I just run it for Him. If He wants it to prosper, He takes care of the expenses. I wouldn't want to branch out and try to make any money on my own. The Lord is the most satisfactory employer I ever worked for."

Anyway it's a good arrangement. By God's bookkeeping system, Earl finds that giving away "transportation" pays off on the credit side in the deepest of satisfaction. "An iron-clad guarantee on an unbreakable contract," Earl would say, as he offered you a smile and a Gospel.

What is newer than a Sunrise?

The sun is very old—no one knows how old—but a continual new day follows it around the earth. . . . Out of the past it brings light to the present and gives the world a daily birth . . . that is to be modern in the true sense.

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NEEDED CWI HELP

The story "Boarding house Thief" which appeared in the February issue of CHRISTIAN LIFE Magazine was written by Mrs. Edith Scarboro of Miami, Florida, a graduate of three CWI courses: BCW, CMW and CF. After finishing the fiction course and learning that her story was to be published, she wrote, "Thank you for the diploma. I know I couldn't have written a salable story without your instruction. I enjoyed each lesson immensely and profited from it."

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Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Situations Wanted

Female

Middle-aged single woman, Bible school training and elementary teacher's diploma (Pa.) wants situation in New York or Pennsylvania in Christian bookstore. Experienced. References. Manager or clerk. Box C-35.

Grad of Providence B. I. from Bible-Music course, experienced soloist, radio and general office worker, would like position as general church worker, including secretarial, choir and children's work. Age 39, with son 18. Will go where Lord leads. Box C-50.

Chalk artist, children's and young people's worker desires position in church or evangelistic meetings. Uses Blacklight and colored lights. Grad of Moody B. I., single 34. Owns car. Willing to go where Lord leads. Box C-55.

Children's worker would like position in Christian work with children. Experienced. Box C-60.

Experienced children's worker would like to accompany evangelist and wife to conduct children's meetings. Box C-85.

Male

Young man, (26) good carpenter and willing worker, seeks work. Has had one year of Bible school. Draft exempt. Prefers to work in small community. Pentecostal. Box C-5.

Advertising man, late twenties, married. Now associated with secular newspaper desires full time service in Christian publishing field. Capable of directing advertising dept. 8 years' experience in advertising copywriting, lay-out, research, publicity, promotional writing, public and employee relations. Own car and furniture. Willing to go where Lord opens the way. 4 years' radio and pastoral experience. Box C-10.

Fundamental Baptist, ordained minister, serving pastorate in New York State, desires change this fall. Moody and Baptist Seminary grad. Wife seminary grad, soloist, children's worker. 4 children. Box C-15.

Christian executive, purchasing, sales, plant protection, freight traffic and air freight would like to hear from Christian firm located in the East. Box C-20.

Young man seeking to serve the Lord in Christian organization. Sign painter with some knowledge of screen process, advertising, printing. Willing to go anywhere. 27, married, 1 child. Box C-25.

Ordained fundamental minister, presently serving in Community church, (Texas) would like same type of church in different climate. John Brown U grad, major in Bible and religious education, minor in Greek. Five years' experience in ministry, 15 years' service for Lord. 5 children. Box C-30.

Bookkeeper-accountant, all round experience, seeks position with Christian institution or Christian employers. Insurance, finance, and construction company experience. Highly recommended. If institutional work, wife is clerk-typist interested in children's Bible clubs. Box C-45.

Young man, college and Bible Institute grad, married, desires Christian work in Chicago area. Five years' experience in all phases church and S.S. work—youth worker, children's evangelist, radio script writer and director, chalk artist, teacher, choir director, song leader, pastor's assistant, etc. Wife youth and children's worker. Part-time basis considered. Box C-70.

Christian young man, 34, desires full time Christian service in church (preferably Baptist) with a full program of musical activities; married, 3 children, director of music, evangelistic song leader, choir director 12 years, instrumentalist, etc. Wife Christian Ed. worker. Box C-80.

Both

Christian cook desires position as cook in Christian college. Husband could do clean-up work. Years of experience cooking. Able to take full charge. Prefer warm climate for winter. Box C-40.

Couple desire position in Christian book store. Will manage, or serve as clerks. Box C-65.

Positions Open

Female

Christian cook to work in children's institution, Illinois. Excellent equipment, good working conditions, pleasant atmosphere. Box C-350.

Christian housekeeper between ages 20 and 50 for family of two. Box C-310.

Order clerk. Interest in detail work a requisite. Typing experience helpful. Definite possibilities to move into position of responsibility. Christian publication office, Chicago location. Employee benefits and pleasant surroundings. Box C-355.

Switchboard operator-receptionist. Christian firm desires pleasant, personable young lady, 18-25. Duties are varied, including handling mail, light typing, etc. Will train. Chicago location. Box C-360.

Stenographer-typist. General office work including typing, filing, etc. Opportunity to advance to position of responsibility. Christian organization in Chicago. Box C-365.

Secretary and typist with ability to compose industrial sales letters and Christian literature. Mature Christian with real knowledge of Scripture. Some traveling, therefore car owner preferred. Salary commensurate with ability. Box C-370.

Male

Farm superintendent. Operation Midwest, general, over 1,500 acres. Opening Nov. 1. Opportunity for ambitious Christian man, good labor supervisor. Give references, training, experience, church affiliation. Box C-300.

Farm maintenance man, Midwest operation. New shop. Modern home. Opening Dec. 1952. Give references, training, experience, church affiliation. Box C-305.

Two Christian men needed to drive truck for Rescue Mission. Age no problem. Pay reasonable, room and board included. Only requisites are driver's license and dedication to Lord's work. Box C-315.

Auto mechanic with general knowledge of field. Fast advancement for Christian willing to take responsibility. Central Illinois. Box C-320.

Secretary and typist with ability to compose industrial sales letters, also Christian literature. Mature Christian with real knowledge of Scripture. Some traveling, therefore car owner preferred. Salary commensurate with ability. Box C-325.

Christian married man wanted on grain and livestock farm dedicated to Lord's work. Latest farm machinery, good house with gas heat. Located in central Illinois. Box C-330.

Christian hunting partner wanted to hunt deer and elk in Colorado. Leaving Oct. 11 for about ten days. Box C-335.

Linotype operator and all-around composition man. Christian printer and publishing company in California. Box C-340.

Dependable heavy presser and spotter wanted by Christian Cleaner who uses Martinizing system. Excellent wages. Spotter should have experience in all phases of dry cleaning business to take over as plant manager. Box C-345.

(*Continued on page* 82)

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The Reformation: Past and Present

1952 Editorial Platform

1. To make Christ known as Savior.
2. To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.
3. To encourage the formation of prayer groups for a world-wide revival.
4. To encourage a strong Christian family life.
5. To foster Christian vigilance in social and political problems.
6. To encourage revitalization of the local church through evangelism in the Sunday school.
7. To create and encourage missionary vision, interest and operation.

IN THIS so-called Reformation month we are reminded of the leader who paved the way for the great spiritual awakening and stirring of the 16th century. We honor Martin Luther, the struggling pious monk who dared to break loose from the chains of ecclesiastical authority and trust in the Word of God alone by which the just live.

History would seem to indicate God's plan is to make much of the individual man and his idea. Noah, Abraham, Joseph, Moses *et al* are illustrations. In our efforts to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel, our tendency has been to lose sight of the man or sink him in the plan or organization.

This dangerous emphasis is viewed as a menace to civilization as a whole by Arnold J. Toynbee, perhaps the world's greatest contemporary historian. In his monumental work, "A Study of History," he says: "The 'idolatry of institutions' and of techniques may lead to a loss of creativity. This may take the form of worship of the past, of some ephemeral institution or technique, or the attitude of 'resting on one's oars.' Personality is a growing factor in the universe. The growth of civilization is the work of creative individuals or of creative minorities. However, when a creative minority degenerates into a mere dominant minority which endeavors to keep by force a position which it no longer merits, society begins to disintegrate."

Martin Luther stands out as a typical example of what Toynbee terms a "creative individual." He unearthed the true life of faith that had been buried beneath the dirt of outward observances, graft and form, and brought to fruition the flower of freedom found in the liberty of the open Bible. His tremendous individualism was necessary to stand true to his conscience and inner convictions.

Thomas Carlyle dramatically says that every nation under heaven stood or fell according to the attitude that it assumed towards Martin Luther. "What were all emperors, popes and potentates in comparison? His light was to flame as a beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man! The moment in which Luther defied the wrath of the Diet of Worms was the greatest moment in the modern history of men."

Man individually must express himself. He can never be dissolved into a super state or a super church. By the very fact that he is made in the image of God, his dignity and inherent worth cannot be stifled and trampled upon, or merged into a communistic, socialistic or collectivistic society. This is why it was inevitable that a voice should penetrate the dark walls set up by a super church which imprisoned the individual conscience and spirit.

The Roman church was an "idolatrous institution, worshipping the past" (tradition), and disregarding the ever present truth found in the Holy Scriptures and the resurrected Christ rather than a crucifix. It was resting on its oars, endeavoring to keep by force a position which it did not merit.

No organization has a right to exist if it is in a state of corruption. Its founding fathers might have been true and honest holding lofty principles, but as is true with anything touched by the hands of unregenerate men, soon deceit and falsehood creep in and a "cleaning out" is necessary.

The Church of Jesus Christ is more than a visible organization. It is eternal because the great Person of God Himself is its Founder and Head. Nevertheless, corruption often does set in and men in high places, not truly ordained of God, are not always the spiritual leaders they should be.

There is danger in some circles in the church of Jesus Christ today in attempting to make it a super organization, a world council or a dominant denomination. True, the life of Christ is given to all who are united to Him, whether Episcopalian or Baptist, Presbyterian or Pentecostal, Methodist or Mennonite or others; for the life that is in one is the life that is in all. But the church is more than an external organization. It is a life from God communicated to believers. This new life is contained essentially in the Person of Jesus Christ, and it is given to all those who are united to Him. Together they form a spiritual living and organic unity. Therefore, each member has a responsibility. Although all are not great leaders, nevertheless the whole body is impaired if one ceases to function.

CHRISTIAN LIFE as a publication dedicated to the dissemination of the glorious truth of our Lord and Savior Jesus Christ must fully realize its part in the program of God in keeping His light aflame.

Unless we, along with the rest of the Christian press employ our opportunity well, the freedom of the press may not always be ours. A lost opportunity is a tragedy. The tragedy will be just as real if we fail in exercising our opportunity as if we were to become corrupt and venal. The Church of Jesus Christ, the Christian press and we as individual Christians must seek continually to magnify the person of Jesus Christ. Movements, organizations, denominations can serve us, but we must never serve them ahead of our Savior and Lord.

This is the message of the Reformation of Martin Luther and those who followed him. Let it be our message to the lost world today.

PICTURE OF SIGNIFICANCE ▶

■ Few Christians realize that they might wake up on the morning of November 5 to find a Christian heading to the White House, should Stuart Hamblen, Prohibitionist candidate and recent Billy Graham convert, be elected.

DR. T. LEONARD LEWIS *(Moody '27), an outstanding Christian educator, is president of Gordon Divinity School and Gordon College of Theology and Missions. Foundation Bible study at Moody Bible Institute combined with fifteen years of pastoral work and six years of teaching in a seminary have prepared Dr. Lewis for his important position of supervising the education of young people.*

"The evangelist gave me *good* advice..."

"More than thirty years ago, an evangelist held a city-wide campaign in Sapulpa, Oklahoma. A high school student at the time, I was strangely moved by those meetings. Several years later, as a college freshman, I called on that evangelist for advice about a school where I could prepare for Christian service. Trained at Moody Bible Institute himself, he advised me to attend Moody. I have never regretted following his advice. MBI provided a foundation of Bible knowledge and sound doctrine, upon which understanding gained from other schools has been built.

"As a Christian educator I know that every young man and woman needs a knowledge of the Bible and an understanding of sound doctrine as a basis for Christian service. This holds true whether the young person plans to serve as a professional Christian worker or as a lay member of an evangelical church.

"The Bible institute movement, pioneered by D. L. Moody in 1886, has made such a significant contribution to American education that the place of the Bible institute has been recognized by the U. S. Office of Education and by noted educators across the country.

"Through the years I've thanked God for the advice the evangelist gave me and for the school that D. L. Moody founded. May it continue to train young people to serve the Lord Jesus effectively until He comes again."

THROUGH THE ARCH . . . an interesting picture book of student life at Moody is yours for the asking. With it you'll receive a new school catalog, giving complete and detailed description of the courses at this well-known Bible school—the school that gave Dr. T. Leonard Lewis the foundation for a successful career in Christian education. Address Office of Admissions, Room L816.

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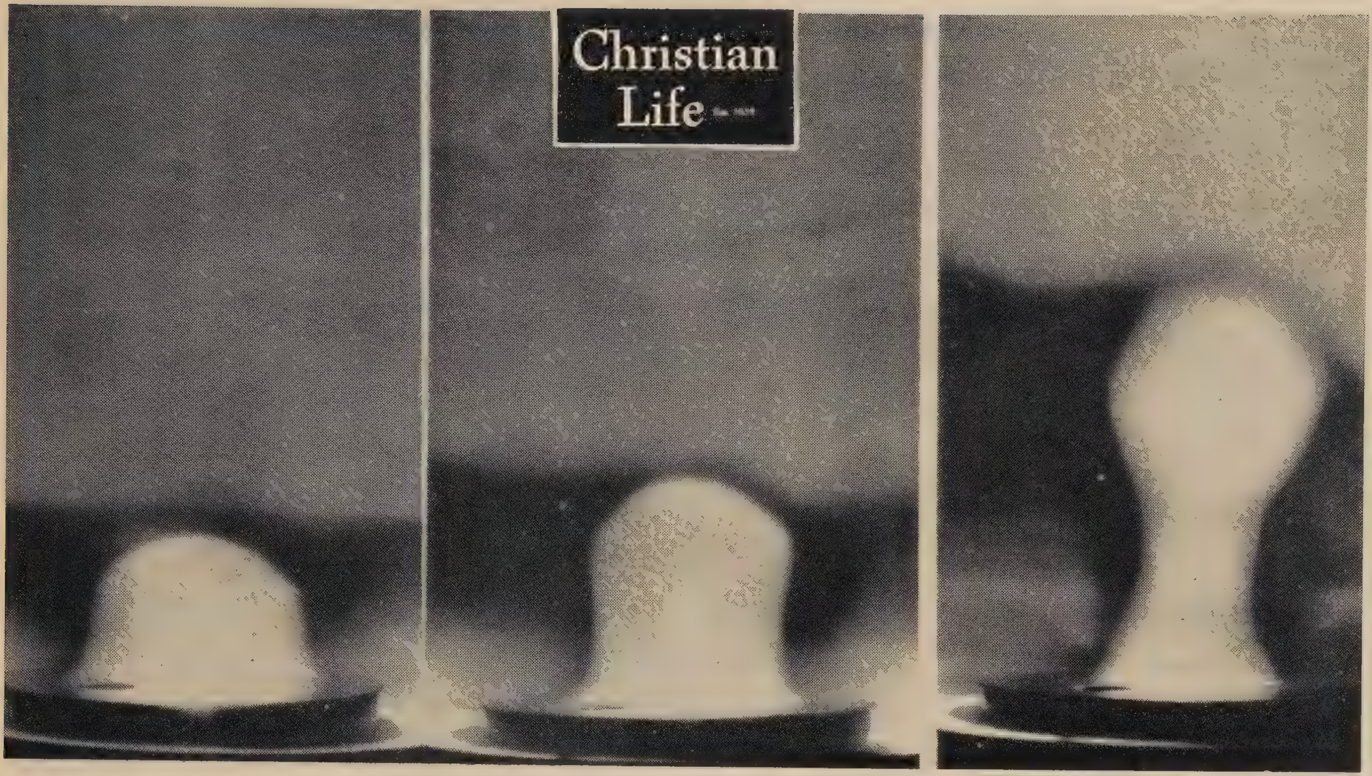


Balls, mushrooms and discs looking like the fiery objects seen shooting through skies were experimentally created in a bell jar.

Is There Spiritual Significance in FLYING SAUCERS?

This report by CHRISTIAN LIFE is based on a three-year study and examination of the subject of so-called "flying saucers." It represents the views and reactions of theologians, Bible scholars, pastors, Christian men of science and laymen. We here present it as what we believe has long been needed—a Christian view on the subject of flying saucers.—*The Editors.*

ON A clear, moonlight night near Montgomery, Alabama several years ago two Eastern Air Lines pilots, Captain Clarence S. Shiles and Co-pilot John B. Whitten were startled by a strange phenomenon. Easing alongside them they saw a strange "long rocket-like ship." Reporting the incident later, they agreed that it was a "wingless aircraft, 100 feet long, cigar-shaped and twice the diameter of a B-29, with no protruding surfaces, and two rows of windows. . . . From the side of the craft came an intense, fairly dark blue glow . . . like a fluorescent factory light."

Suddenly the weird craft "pulled up with a tremendous burst of flame from the rear and zoomed into the clouds at about 800 miles an hour" rocking their DC-3 with its prop or jet wash.

This is only one of the many reports of strange sights in the sky reported by air lines pilots, U. S. Air Force flyers, scientists, and the U. S. public during the past five or six years. Dubbed "flying saucers" for easy identification, the eerie objects have provoked wonder, worry and cynical jests.

Although at first regarded cooly by the U. S. Defense Department, insistent reports by trained observers, the actual appearance on radar screens of "blips" which could not be accounted for by normal aircraft, and a rising hue and cry for more information by a puzzled public, finally led the U. S. Air Force to make known the following facts:

1. "As a result of continuing flying saucer reports the Air Force maintains constant intelligence investigation and study of unidentified aerial objects.

2. "A policy of positive action has been adopted to find out, as soon as possible, what is responsible for observations that have been made. As a part of this study, military aircraft are alerted to attempt interception. Radar and photographic equipment will be used in an attempt to obtain factual data. If opportunity offers, attempts will be made to recover such unidentified objects.

3. "Already all operational units of the Air Force have been alerted to report in detail any sightings of unidentified aerial objects. Other groups—scientists, private and commercial pilots, weather observers—all trained observers whose

works in any way concerns the sky and what happens in it, are urged to make immediate reports to Air Technical Intelligence Center at Wright-Patterson AFB, Dayton, Ohio of any unidentified aerial object they sight.

4. "Further, for the first time since project 'saucer' was changed from a special-type project to a standard intelligence function, in December, 1949, the Air Force invites all citizens to report their sighting to the nearest Air Force Installation. All reports will be given expert consideration and those of special interest will be thoroughly investigated. The identity of those making such reports will be kept in confidence. No one will be ridiculed for making one.

5. "There is no reason as yet to believe that any of the aerial phenomena commonly described as flying saucers are caused by a foreign power or constitute a clear and present danger to the U. S. or its citizens."

Clearly no heavenly phenomena has caught the attention of the U. S. public to such a degree since Halley's comet last flashed across the heavens in 1910. Certainly none had more baffled scientists and defense officials.

With these facts established, CHRISTIAN LIFE assumes that Christians should at least be interested—and possibly more than anyone else—in the outcome of the investigations.

Conceivably the startling objects might be prophetic "signs of the times" portending the early end of the age. They might indicate—as some reports were inclined to suggest—that life in reality did exist on another planet, and that there was a possibility that God had a "plan" for another race of individuals as well as humans. Or they might be identified as powers of the air—some of Satan's hosts—sent forth to trouble mankind for some special reason.

Certainly the time had come for a Christian interpretation—if there were one—of flying saucers. But whether or not the Bible had anything specific to say on the subject, it was obvious that Christians had a message of comfort for a jittery world beset by these or any other celestial phenomena. CHRISTIAN LIFE's report here attempts to cover both phases of the subject.

To begin with, let us review the history.

First story of the so-called flying saucers reached the public on June 24, 1947. Kenneth Arnold, flying from Chehalis to Yakima, Washington, saw nine "saucerlike things . . . flying like geese in a diagonal chainlike line." According to Arnold's account, as he approached Mount Ranier, they swerved in and out of the high peaks at speeds he estimated to hit 1,200 m.p.h.

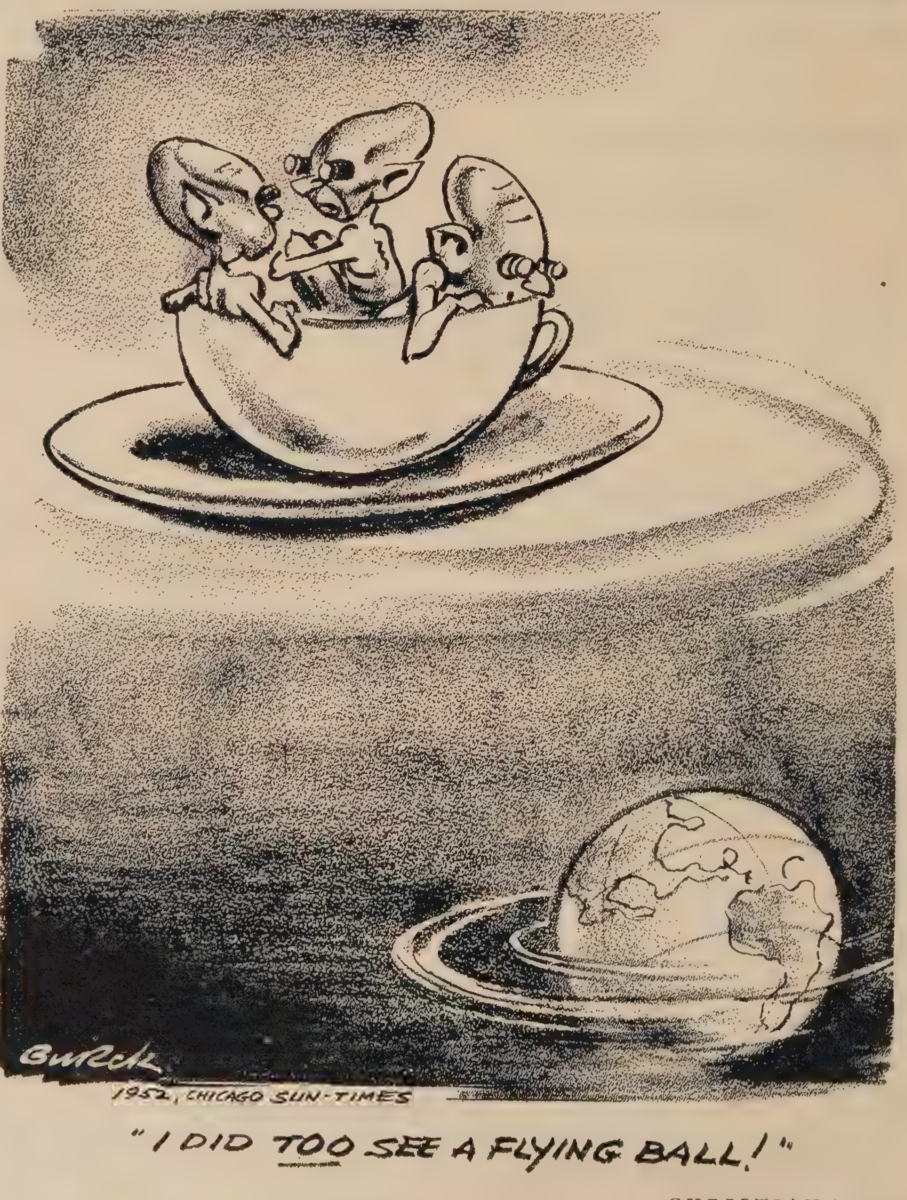
When Arnold's report was published in the local newspaper it opened the floodgates to a tide of saucer stories that washed up plenty of debris. In the welter of conflicting reports, however, there stood out enough plausible evidence to indicate to the Defense department the need for further investigation. The investigation was subsequently launched by the Air Force as "Project Saucer." It was finally concluded in December, 1949 —but not before a number of amazing stories came to light.

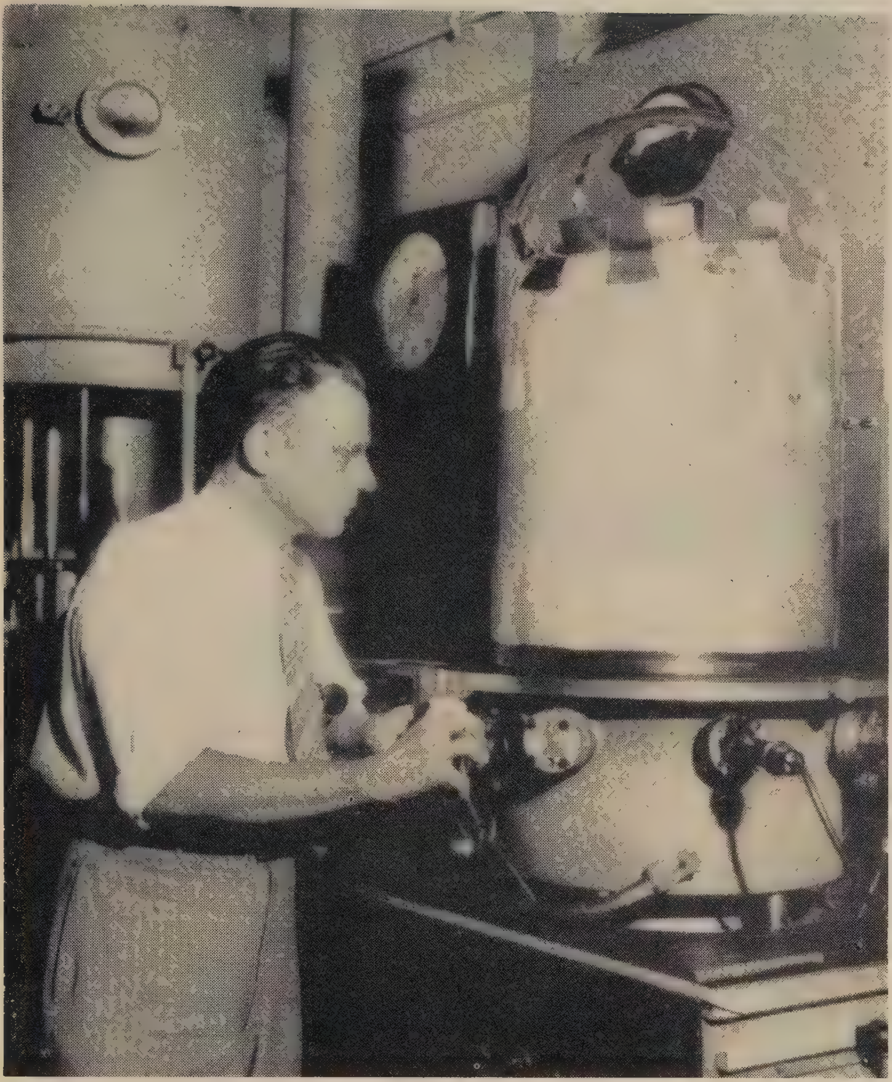
One was the account of one of U. S.'s top astronomers who on July 10, 1947 was driving from Clovis to Clines Corner, New Mexico. Suddenly in the clouds above the scientist, who was traveling with his wife and two teen-age daughters, he "became aware of a curious bright object almost motionless" among the clouds. Although without equipment for accurate measurement, he held a pencil at arm's length, measured the size of the object against the windshield of the car, then measured the distance between his eyes and the windshield and computed the object at 160 feet long, 65 feet thick if seen at minimum distance or 245 feet long and 100 feet thick if at maximum. He also estimated its horizontal speed at 120 to 180 m.p.h. but its vertical rise at between 600 and 900 m.p.h. He added, "This remarkably sudden ascent thoroughly convinced me that we were dealing with an absolutely novel airborne device."

Another incident, still shrouded in mystery, occurred when an unidentified object that looked like an "ice-cream cone topped with red" was sighted over Godman Air Force Base at Ft. Knox, Kentucky early in 1948. The Godman tower requested a flight of four National Guard F-51's in the vicinity to investigate.

Flight leader Capt. Thomas F. Mantell contacted the Godman tower with an initial report that the object was traveling at half his speed at 12 o'clock high. "I'm closing in now to take a good look," he radioed. "It's directly ahead of me and still moving at about half my speed . . . the thing looks metallic and of tremendous size."

The nation's cartoonists were quick to satirically comment on varied flying saucer reports.





Homemade "flying saucers" were made in a bell jar by Army Scientist Noel Scott.

Moments later Mantel reported, "It's going up now and forward as fast as I am . . . that's 360 m.p.h." Once more he reported, "I'm going up to 20,000 feet, and if I'm no closer, I'll abandon chase."

That was the last heard. What he saw we shall never know, for late that day his body was found in the wreckage of his plane near Ft. Knox. The Air Force reported, "Subsequent investigation revealed that Mantell probably blacked out at 20,000 feet from lack of oxygen and died of suffocation."

The mystery involved, together with the possibility that the Bible might have some answer to the riddle of the saucers, sent CHRISTIAN LIFE reporters to work at this point.

First report came from Sue Nichols, CHRISTIAN LIFE Washington Correspondent who turned in a semi-confidential file from the Air Materiel Command, Wright Field, Dayton together with a Department of Defense announcement of the discontinuance of its Flying Saucer Project. This was December, 1949.

Although this report was replete with many "incidents" and their explanations, so that the Defense department felt justified in closing the investigation, still it was interesting to note that the conclusions were far from conclusive. With apparent pride it asserted, "With assistance from several other government and private agencies, and with the entire facilities of the Wright Field laboratories at their disposal, Project Saucer personnel . . . identified about 30 per cent of the sighting studies thus far as conventional aerial objects."

With 70 per cent of the reported objects still unidentified and apparently still capable of buzzing any church steeple they chose, CHRISTIAN LIFE editors hustled its prized document, together with a file of newspaper and magazine clippings to a well-known Bible scholar and teacher. "Will you write an article for CHRISTIAN LIFE readers giving what you believe is the biblical explanation of flying saucers?"

The file bounced back by return mail. "I don't have any," was the answer.

This proved to be the first of many failures in an attempt to find a scriptural answer to one of the greatest celestial phenomena of our day. Strangely enough, in most cases the authorities approached manifested slight interest in the whole idea. In a few cases, some indicated a mild curiosity, but claimed they did not have any basis for an opinion.

Meanwhile, however, non-Christian scientists, weather observers and plain citizens had plenty to say about what they thought of the phenomenon, which was now claiming top billing in newspapers, magazines and on the radio.

The first tendency on the part of scientists was to laugh off the reports of aerial phenomena as visions of hysterical women. Their attitude changed, however, as evidence piled up—especially from trained observers. Today, there is no question but what the majority of scientists believe the incidents to be natural phenomena, in which to them God has no part.

Typical of these is Dr. Marcel Schein, professor of physics at the University of Chicago. He says, "We must realize what an accident our life on earth is. A few particles of ozone in the atmosphere are shielding us from too much ultra violet rays and keeping us from perishing. . . . We must remember there are many complicated atmospheric and optical disturbances occurring now."

Dr. Harold C. Urey, Nobel Prize winning physical chemist, though a little less certain in his comment, also holds the same view. "I'm puzzled," he says. "My personal guess would be some sort of natural phenomenon."

At the same time, however, it is also clear that not all scientists go along with this easy theory. As *Life Magazine* reported in a recent issue, "The rank of science has taken the saucers far more seriously than the file of layman. After five years of close watch on all reports, a number of scientists are ready with some conclusions."

Dr. Walther Riedel, former chief designer and research director at the German rocket center in Peenimunde, now doing secret work for the U. S., is one who lends a mysterious aura to the subject of flying saucers. He asserts, "I'm completely convinced that they have an out-of-world basis."

Life Magazine cites Dr. Riedel's four-point theory as follows:

"First, the skin temperatures of structures operating under the observed conditions would make it impossible for any terrestrial structure to survive. The skin friction of the missile at those speeds and altitudes would melt any metals or non-metals available.

"Second, consider the high acceleration at which they fly and maneuver. . . . In some descriptions the beast spirals straight up. If you think of the fact that the centrifugal force in a few minutes of such a maneuver would press the crew against the outside, and do likewise to the blood, you see what I mean.

"Third, . . . There are many occur-

(*Continued on page* 86)

pea soup preacher

by Sallie Chesham

For city missionaries the location was ideal, even though they had cockroaches for company and prostitutes for neighbors. But Madam Goldie thought they were just a "bunch of sentimental nuts."

"AMEN!" said mother with determination as she rose from a kneeling position on the rough makeshift platform. Short and plump, her golden curls straying damply over her forehead, she stood beside father who towered above her. She glanced worriedly out a window toward the bad-house, from whose darkened windows blared at least seven different radios, each with a different program.

"Comrades," said father in that magnetic low voice of his, as the perspiration rolled from his dark face and drenched the white collar under his black suit, "thank you for your attention. Old Smutty Face has been at it again tonight, but God is just as powerful today as He was in the days of the Scriptures!"

The sweltering but undaunted audience punctuated his declaration with a volley of Amens and again assented as he encouraged, "Come along now. Sing out your faith in a final chorus."

I usually dragged a pillow and an old patchwork quilt along to my concealed observation post on the back stair for womanly comfort. Because of the heat tonight, I just perched on the splintery step, enduring the kid-curler knots in my black mop of hair. Between the radios and the chorus, this is what I heard:

"This is my story, This is my song . . ."

"A pat on the back, a pat on the back, a . . ."

"Praising my Savior . . ." *"You're drivin' me crazee . . ."*

"This is my story . . ." *"be glad when you're dead you . . ."*

"Praising my Savior, all the day . . ."

"Goodnight Sweetheart, till we meet tomorrow . . ."

Then I scooted, my skinny twelve-year-old legs tangling in flapping pajamas. Adjustments had to be made on the landing and I shuddered: there might still be a mouse, or worse—a cockroach!

Cockroaches had been the worst menace when we moved from the rented store up on Main street into our new church-mission building, a long-vacant lodge hall with janitor's quarters on the second floor. When mother had opened the creaking cupboard in the kitchen, the shimmering brown pests had swooped out at her, their tissue-thin wings, whirring a furious attack in the dusty cob-webbed room.

"Who d'ya think you are?" she exploded. "We don't need any Holy Joes down here and we don't want 'em."

We weren't dismayed though, for as father explained, this location was much better suited to our work. He'd been appointed to mission work at his own fervent request. "It's my calling," he said. Main street was kept cleared and clean by ordinance, but down here, hopeless and desperate men and women swilled down cheap liquor, strained sterno through filthy socks, or stole bottled extracts. Then they staggered maudlin and bleary-eyed through the alleys articulating their defeat in curses and obscenity. Finally they sprawled in their own vomit, oblivious at least temporarily to both life and death. Here also were the vile dope dives and bookies and the licensed and licentious bad-houses. That was mother's name for houses of prostitution, like the one we had next door.

It was a shabby rococo residence, three stories high and gabled with the pretensions of a past day. Goldie, the bad-house madam, had paid us an ominous visit one Saturday afternoon before we were completely settled. The three of us were scrubbing out the auditorium when Madam Goldie flounced in. She was an extremely tall broad-shouldered woman of indeterminate age with startling green eyes and peroxide blond hair pulled sleekly back and held with a giant rhinestone pin at the nape of her neck. She was wearing a taut, black satin, sequined dress.

"Who d'ya think you are?" she exploded without the ceremony of introduction. "We don't need any Holy Joes down here and we don't want 'em. Get that?"

Father stood up, hastily rolling down his pant legs. He smiled and walking toward her, held out his long dark hand. "We're sorry, Miss, if—"

"Listen," shot Madam Goldie, spitting on the floor in front of him, "I didn't come for no gentleman's agreement. You hear?" Her voice rose, and I noticed her unbelievable hands as she tossed a cigarette into mother's scrub pail. They were so unlike the gaudy grandeur of her apparel—knobby and spatulate, splotched with liver spots. Even the long scarlet fingernails and flashing rings only accentuated their ugliness. She saw my stare and digging her fists into her hips, swayed brazenly. "You're bad for the customers and the girl's ain't exactly concrete. We don't want no white-collared conscience stalking this side of the tracks. Further—"

"Maybe if we had a cup of tea upstairs," Mama was on her feet now, smoothing a flying wisp of hair, her blue eyes filled with sympathy, "we could—"

"You're a bunch of sentimental nuts! But you'll leave, see? And soon!" She slammed out of the auditorium, her long shapely legs in their fishnet hose unable to keep stride with the geyser of her temper.

So the campaign started. The bad-house lolled in exhausted silence till noon. Afternoons were sedate enough, but during the dark hours, mission windows were smashed and garbage dumped through them. Our yards were strewn with refuse and dung and drunken, often violent hirelings broke up our services. The climax came when the heat of early summer forced father to open the auditorium windows and expose us to the blaring torment of the radios.

To ask for police intervention was unthinkable. Hadn't father been commissioned to seek out the unlovable and befriend them? And mother was as much dedicated to Christian service as he was.

But it was too much for me.

I used half of my lunch money on Monday for a box of colored chalk, and after school started my counter-offensive on the sidewalk in front of the bad-house. I worked hurriedly because about three-thirty the house came mysteriously alive. A front window curtain would be drawn aside to reveal a jeweled tapping finger. One might also catch just the flicker of bright fabric and sometimes the line of a provocative chin or sensually curved lips. Such were the tap-tap girls, or so I called them.

In a rolling pastel script I scrawled my version of the warning at Belshazzar's feast: "You've been put in the balance and don't weigh enough." There was room left so additional warnings were chalked in cryptic literary style: "Sinners!" "The devil lives here!" and then for a neat finishing touch a formidable if lopsided skull and cross-bones was

The Sting of Death

by Doris Louise Seger

NO ONE wants to die. The reason is obvious. Many times the processes leading to man's dissolution are ugly and prolonged. We fear death's solitariness, its surrounding departure, its mystery, its coldness.

The problem of death is at the very core of Christianity. Christ became flesh—"that He might be able to die, and by His death might annihilate the power of him who sways the sceptre of death's terrors—that is, the devil—and so might transfer those who through the haunting dread of death were all their lifetime bowed beneath a yoke of veritable slavery!" (Hebrews 2: 14-15, Way).

Our David left the hills to go into the valley to grapple with our giant foe. He became our Champion to destroy the great Goliath, who seeks to terrorize the world ever since the fall. He took in His hand the very sword of the enemy, the chief weapon in his infernal armory, and brought to nought death's power. In identifying Himself with us in all our humanity, Christ leads us by the hand, *through* death *into* life, alleviating all our fears.

It is interesting to know that when the bee stings you, it leaves its stinger in the wound and goes away to die. It can never sting or hurt anyone else. Even a child could touch it without ill effect. Its sting is gone. So for the Christian, death's sting is gone, left in the One Who took man's punishment, rendering inoperative his arch enemy Satan.

Christians throughout the ages have been proving the truth of this great fact. Missionary Adoniram Judson said with his last breath, "I go with the gladness of a boy bounding away from school. I feel so strong in Christ."

Stalwart Samuel Rutherford, Christian gentleman supreme, cried out on his death-bed, "Oh, for arms to embrace Him! Oh, for a well-tuned harp!" And as the enrapturing vision of glory opened before him, he exclaimed, "Glory! Glory dwelleth in Immanuel's land."

Karlis Leyasmeyer, noted European educator, tells of the vast difference in the death of Communist-crushed peoples. Those who know the Lord die victoriously, with high courage. Others without this hope die in despair. He himself faced a firing squad unafraid. "I never felt such peace in all my life," he said.

A young woman whose husband had been called away from their mission compound in China was left entirely alone. A bandit, knowing this, broke into her home, seized the missionary, and was about to kill her. To her surprise she found that she was not afraid to die. In her heart there was no hatred for her enemy. Calmly she looked into his eyes, smiled, took off her ring, and gave it to him. The bandit's hold loosened, and he turned and walked bewilderingly away. Doubtless he had seen not only her high courage, but the love of Jesus shining in her face.

On another mission field, a missionary was asked by a Moslem woman, whose child, a believer, had died at sixteen years of age, "What did you do to our daughter?"

"We did nothing," answered the missionary.

"Oh, yes, you did," persisted the mother. "She died smiling. Our people do not die like that."

But perhaps you are one who says, "I dread the mystery of death." It is a new experience to enter into the silence of the great beyond. Yet everything about it bids us be of good cheer. It is natural.

In the Scripture, death is described as "sleep." In sleep, sorrow and heartache are forgotten. Sleep means waking refreshed and revived. All this may be said of natural sleep. How much more should it apply to the sleep of death, when we shall awake in His likeness.

Many years ago a wealthy child played in a large garden, part of his father's huge estate. But there was a long and winding path through a deep woods, which he never dared to venture. He was afraid of its gloomy quietness. One day his older brother discovered his childish fear. Taking him to the edge of the woods, and leaving the child, he went singing through its length and returned. He tried to reason with the little fellow, and prove that his fears were groundless. At last he took the child's hand and they went through it together. From that moment, the fear which had haunted the place fled. The memory of his brother's presence took its place. This is exactly what Jesus Christ has done for us. He has obliterated heaven's mystery. It has become "home."

The Christian should be happy that the time of this event is in God's hands. Death's inevitability is not a thing of dread. David cried, "My times are in thy hands!" (Psalm 31: 15) Job goes even further by stating, ". . . man's days are determined, the number of his months are with Thee, thou hast appointed his bounds that he cannot pass." (Job 14: 5)

In dying we shall not be mocked by a blind fury, nor crushed by an abstract law. We are not terrified by a skeleton nor torn by a demon. We are put to sleep by Christ. The keys of death and hell are in His hands. They are wonderful keys—opening the very gate of heaven!

END

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drawn. I had little idea of the nature of the sin, but the fact was enough.

There was a tap on the window. I ignored it. A loud persuasive one followed. The window shot up and a seductive brunette in diamond earrings and an orange chiffon evening gown leaned over the sill and yelled, "Get out of here!"

On the way home from school on Tuesday, operations were extended with a fresh supply of chalk and a few carefully chosen gestures. I burlesqued the window tapping and minced along in imaginary spike heels and thigh-hugging skirt. On Wednesday there was a visible audience. Three girls stood at the window; the orange-chiffoned brunette, a heavy-jawed redhead and a petite fragile-looking blond with her hair in head-covering ringlets. Finally the redhead burst out laughing, but the seething brunette threw a basin of water at me.

Because mother had Ladies' Aid on Monday afternoon and Girls' Club on Tuesday, and father usually went the other way, my efforts went unnoticed at home until Wednesday when mother was waiting for me at the door.

"Young lady," she began, undoing the silver "Jesus Only" brooch at the throat of her dark dress and snapping off the white linen collar, "I've just come back from visiting some poor souls and noticed some very familiar handwriting on the sidewalk next-door."

"Couldja read it all?" I asked eagerly.

"Yes," she said, "I could. And for your work you may stay in every afternoon for the rest of the week and embroider a pillowcase for the sale."

Embroidery work! There was nothing I hated more and mother knew it. "Bu-but everything is true. They're a bunch of hateful sinners, trying to drive us out. Aren't they?"

Mother looked at her brooch, and rubbed it thoughtfully with her handkerchief. "Ruthie," she finally said, "remember this. Christ hates sin but He does not hate the sinner. Do you understand?" I nodded but was cringing inwardly before the detestable cross-stitches and lazy daisies and French knots. "Also," added mother, tying an apron over her dress, "you will deliver a tract next-door tomorrow and apologize, of course. Now, get a pillowcase from the cedar chest."

Deliver a tract next-door! The embroidery work was awful but this was terrifying. After what I'd done they'd probably skewer me with diamond-studded hat-pins. Nevertheless, after school next day I plodded out the alley and into their high-fenced yard with my tract and a napkin-covered platter of pecan rolls which were still warm.

Patting me out the door, mother commented with a smile, "Don't go inside." She kissed me on a watery cheek.

(*Continued on page* 93)

Shea realizes that responsive chords are struck in the hearts of listeners only when he sings for Christ and not men's applause.

Take a personal glimpse into the inner motives of a well-beloved gospel singer, then ask the question . . .

What Are You Singing?

by George Beverly Shea

IT HAS always been a strong conviction of mine that the work of a gospel singer is but simply to complement that of the pastor or evangelist. Nevertheless, God has privileged me to have some unusual experiences in connection with this sacred calling of Gospel singing.

Seated in a crowded auditorium one evening about two years before Pearl Harbor was a young Christian couple who had just become engaged. They had every reason to be happy. But there was a decision facing them—one which they had discussed over and over again. What about their future work?

A gospel song rang out over the loudspeaker:

I'd rather have Jesus than men's applause,
I'd rather be faithful to His dear cause . . .

They had heard the song before, but somehow tonight it had new meaning. God seemed to be speaking to them again about His vineyard and the need

(*Continued on page* 85)

To reach Indians who might ignore a Christian invitation tendered by "palefaces," Mission group dons tribal regalia.

Reservation for Christ

by Edith M. Dean

The American Indian Mission "Reservation" records a chapter in God's plan for this people.

MANY witnesses have marched across the pages of the Bible and contemporary history in irrefutable proof of the fact that God has a plan. To those individuals who would shrug that off as "ancient history," He presents in modern evidence the American Indian Mission "Reservation" which started in a worship room at the Bible Institute of Los Angeles.

As more and more Indians attended the service, the need for larger quarters was temporarily met when a church building was vacated by the Japanese evacuation during World War II. When the Japanese returned, however, no satisfactory arrangement could be made for separate meetings in spite of the prayerful efforts of both groups.

At this point, Dr. Ione Lowman of the Bible Institute persuaded Dr. David Schmidt, pastor of the South Los Angeles Community Church, and his congregation to buy the present mission home. The Mission was organized in November, 1945 and one chapter in God's plan for these people was written.

Another chapter was still in prayer form in the heart of Joseph Goodman, a young Air Force Corporal of Cherokee blood, stationed in the Philippine Islands. God heard the young man's petition and early in 1946 Corporal Goodman returned to the United States. He immediately began the three-year Missionaries Course at the Bible Institute where he met and began assisting two other students at the Indian Mission. The other two young men are now in Christian work elsewhere, but Joseph Goodman chose to remain with his people and was installed as their pastor on November 5, 1950.

Since he now has a wife and two children, he finds it necessary to augment his monthly salary of $100 by working part-time as carpenter. But he smiles happily and says "We manage."

The Mission congregation has grown from less than a dozen to a weekly average of approximately sixty. No definite membership roll is kept, but a constituency of some 200, representing more than twelve tribes, is served.

The pianist is a Pima Indian. The violinist is a California Mission Indian.

Project Seven

To create and encourage missionary vision, interest and operation.

The church secretary-treasurer, an Oneida, is combining a missionary and an aeronautics course with a view toward flying the Message in to the reservations. At present, he assists Goodman each Sunday and preaches occasionally.

The mission building contains a spacious combination kitchen-dining room and an auditorium and Sunday school room which, by means of overhead doors, may be separate rooms or one large auditorium with a seating capacity of 150.

Because of the long distances traveled by some members, the first Sunday service begins at 11:30 a.m. There are two reasons for the lengthy, initial song service. First of all, the Indian people enjoy worshiping in the familiar songs of the church—native songs are rendered by special request only. Secondly, since juvenile Sunday school classes are conducted at the same time, the extended song service gives ample time for teachers and classes to hear the sermon.

The devotions are of the nature expected in a small Protestant church. The sermon is in efficient English. The worshipers dress "even as you and me." Small Bibles have been thoughtfully placed in the pew racks.

After the morning benediction, the activity moves to the kitchen-dining room where a tasty meal—American dishes predominating—is served. Neighborly visiting, Chinese checker games and more singing fills the afternoon.

At 6:00 p.m., the Bible hour begins with various games that increase one's knowledge of the Bible; the evening worship service starts at 7:00 p.m.; the Wednesday evening service, at which time the most serious Bible study is undertaken, starts at 7:30 p.m. Commemoration of the Lord's Supper is held once each month.

Indian people enjoy worshiping with the familiar songs of the church.

Zealously evangelical, the Mission congregation is particularly anxious to intercept other Indians coming in from the reservations before they have an opportunity to become enamored with the Los Angeles skid row. Last summer they encouraged their young people to attend Bible camp by paying half the camp costs. Of the five who attended, two accepted Christ.

In an effort to reach Indians, who might ignore the Christian invitation tendered by "palefaces," the Mission group dons its tribal regalia about once each month and visits other churches. The usual visiting program consists of singing, special instrumental music and spontaneous testimonies.

The Mission congregation has increased in Scriptural knowledge as well as in numbers. Their first baptismal service, for three women and two men, was held on May 6, 1951. While such Christian progress lends encouragement, members of the Indian Mission are aware of the tremendous job yet to be done. And so they work on in their "reservation" for Christ. END

Kitchen-dining room is part of mission.

Zealously evangelical, the Mission is anxious to intercept other Indians.

Pedigree Preacher

The grandson of William Booth, founder of the Salvation Army, carries on his distinguished heritage as the author of more than 200 gospel hymns, and an evangelistic ministry that has already covered the entire globe.

by Weldon D. Woodson

IT IS a hot, sultry, September day near El Centro in central California. A six-foot-two, 220-pound man and some women and children are working in a kaffir corn field. Their white and uncalloused hands show that they are unaccustomed to such labor. Yet, determinedly, they continue to cut the grain. Exhausted, the man stops, sits down on the earth and rests. The others join him. Abruptly, he throws back his head and in a rich, baritone voice begins to sing. The melody is that of a Venetian love song, *O Sole Mio*. But the words, which seem to flow spontaneously have divine love for a theme. He sings fervently:

Down from His glory
Ever living story
My God and Savior came
And Jesus was His name.

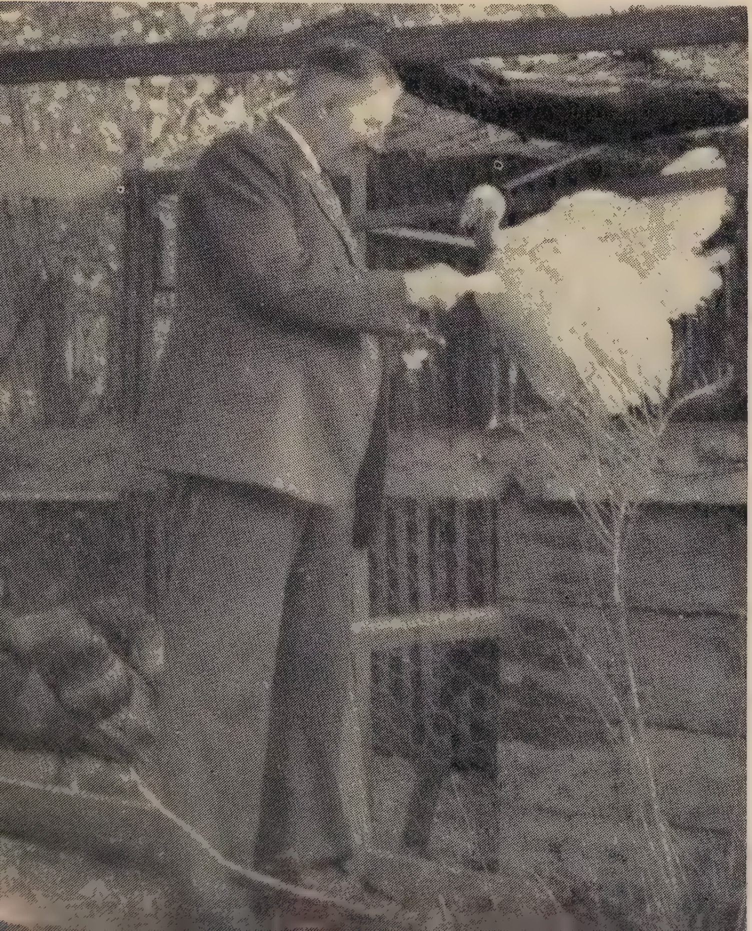
The singer was William Booth-Clibborn, grandson of William Booth, founder of the Salvation Army. In the kaffir corn field, he had composed *Down From His Glory*. Only recently, a radio poll for popularity of hymns voted it second to *The Old Rugged Cross*.

Booth-Clibborn and his party had set up a revival tent in nearby El Centro, but he could not get the crowds to come. Discouraged, he had to admit defeat. To defray expenses of advertising, rent and sundry incidentals, they were forced to hire themselves out to cut kaffir corn. Out of apparent defeat, however, came words that have blessed many.

He has been the author of more than 200 others also, including: *Let It Breathe On Me, Teach Us to Pray More Earnestly, Keep Your Eyes on God* and *When Your Cup Runneth Over with Joy*. He plays the violin, and preaches in four languages, Dutch, French, German and English.

Many years ago, his parents and he

Clibborn's zest for living finds expression in ordinary everyday life.



He firmly believes that a real Christian is a happy one.

left the Salvation Army because of theological differences. However, he finds true fellowship in any orthodox group. He is interdenominational, or, as he prefers to term it, "independent." When growing up, his children attended Baptist, Congregational and Pentecostal churches.

Booth-Clibborn's ministry has covered the globe. Under the auspices of his own organization, Salvation Overseas Service (capitalized letters form SOS), he, his wife and party since the early part of 1950 have conducted evangelistic campaigns that will ultimately take them through England, France, Switzerland, Holland, Belgium and Germany.

Before launching them, he well knew that in Europe, returns from preaching are meager. Also, he was aware that no money is permitted to be taken out. For these reasons, in 1949, he preached to both large and small audiences of various denominations in the United States, and raised the necessary funds.

As he planned his crusade, he further realized that in most of Europe there is a wall of prejudice against Protestant preaching. He has had many dangerous experiences both in our own country and abroad that might have changed the life-course of a weaker character. With a two-foot-long butcher knife, some years ago, a member of the Seventh Day Adventists chased him for having baptized his wife, a 360-pound woman. He fanatically resented her conversion. On the way home from a revival in Lodi, California, during the First World War, he was accosted by a gang of men. They beat him with their fists and sticks until he was helpless. After they had left him, apparently dead, he stumbled to the house of a friend who washed the blood away and laid him down to rest. Like Christianity's first martyr, Stephen, he has been stoned.

Among other tragic incidents, he has been arrested for disturbing the peace in the midst of great revivals. In the United States and Canada, rotten eggs have been thrown at him. Four times, his life has been in jeopardy by shooting. Once from a river bank in Oklahoma before World War I, as he baptized a convert, a man leveled a gun at him and pulled the trigger. But someone struck the weapon and deflected the bullet. Another time, in California late at night, a sick wife got out of her bed and wrested with her husband, who vowed that he would kill Booth-Clibborn.

The most unique happening occurred years ago as he preached to a full tent at Lodi, California. A man stepped up in the midst of his sermon. Booth-Clibborn thought he desired spiritual assistance. Instead, the man hit him with his clenched fist splitting both upper and lower lips. Blood trickled down his chin soiling his white collar and shirt front. Immediately, he bent down and kissed the man, expressing his forgiveness. The crowd cheered; hallelujahs rang out. He received the goodwill of the town, and scores acknowledged Christ as their Savior.

Freda Woodson, author's wife, enjoys Booth-Clibborn's fine sense of humor.

Motivated by Christian charity, he learned to turn the other cheek. From a physical standpoint, though, he doesn't need to do so. Not only is he a first-rate boxer, but also an accomplished swimmer. He can swim seventeen miles out into the English Channel. In 1943 when 49, he swam seven miles across Yellowstone Lake. The water was a few degrees above freezing. The altitude of the lake, 8,000 feet, forces one to take three breaths for a normal one at lower altitudes. He is the only person who has swum across the lake.

These hazardous experiences are only related when he is pointedly queried, or as a testimony.

Booth-Clibborn's father was Arthur Sidney Clibborn, who died in 1938 at the age of 86. First a Quaker minister, then affiliated with the Salvation Army, he and his wife, Catherine Booth, established the Salvation Army in France and Switzerland. Due to the significance of the Booth name, Arthur and Catherine upon getting married decided to combine the two for their surname, Booth-Clibborn.

Booth-Clibborn's mother is still living. She is the eldest daughter of William Booth, who started the Salvation Army. Although 92, she preaches regularly and has done so for seventy-seven unbroken years. All over Europe she is affectionately known as *Marechale,* the French feminine for Marshal, her Salvation Army military title.

She had ten children. Booth-Clibborn was the fifth. He was born in Switzerland, but at an early age his parents took him to England, where he attended a boarding school. Despite his Christian upbringing, he was known as the worst boy in school. He instigated midnight snack parties in which stolen eggs constituted the *piece de resistance.* Whenever there was any devilment, he was sure to be the leader.

When twelve, he committed what turned out to be his final offense. He climbed a forbidden tree after a bird's nest. As punishment, the headmaster administered a hearty strapping. "In those days in English boarding schools," he explains, "when they birched you they did it on your bare hide and you couldn't sit down for three days after."

That night in bed, he meditated upon his sins and accepted Christ as his Redeemer. "It was an overwhelming transformation," he testifies, "an experience out of this world."

Consequently, he told his schoolmates in the dormitory what Christ had done for him. They turned a deaf ear. Those that heretofore had been his chums deserted him. They joined others and hazed him. When tired of pummeling him with their fists, they slammed him down on a blanket and tossed him high in the air. Sometimes it wasn't tight when he came down. They stole all of his books so he couldn't study.

But he persevered. Previously he was the school's best scrapper, now he refused to defend himself. Impressed by his sincerity, one by one became converted. Two and three o'clock in the morning, he held dormitory group meetings. A revival broke out. In all, he led thirty-six to Christ.

When fifteen and sixteen years old, he conducted children's meetings in Holland, Germany, Poland and on the Russian frontier. In 1913, he came to the United States and for two years attended the Moody Bible Institute. Following this, he continued his work as an evangelist. "There is nothing," he says, "so inspiring as preaching the Word of God."

His present European campaign grew out of an experience in the spring of 1949. From the United States he went to England to be with his mother on her ninetieth birthday. After this, he went to the place where he was born in Switzerland. When the populace heard that he was in the community, they rallied around him and wanted to know about the *Marechale.* To this, he related the comment of his then 90-year-old mother when someone suggested that she should cease her preaching and rest.

"I'll be preaching to the lost to the last!" she exclaimed. "No retiring for me! Let others go on the shelf if they will. I'm going on the war path!"

Within a few days after his arrival, calls for him to preach came from various sections of French Switzerland. With trepidation he faced his first French

(*Continued on page* 84)

God's Way with Insects

by Dr. Walter L. Wilson

WHEN a yellow caterpillar weaves around itself a casket that is waterproof, heatproof, airproof and lightproof, it lies dormant while a peculiar and mysterious change takes place. After the winter months are past, there emerges a beautiful, brightly colored butterfly. The hair has changed to scales, one million to the square inch. The fourteen legs have been replaced by six legs. The other eight are not in the cocoon. The eleven segments in its body have changed to three segments, and the other eight are not in the casket. It went in crawling; it comes out flying. It went in with a mouth that can eat leaves; it comes out with a proboscis that sucks the nectar from the flowers. Romans 12: 2 states that the Spirit of God will "transform" us. The word that is used is metamorphosis, meaning a complete change in the form of life. This change is a picture of that which God promises to do for the man or woman who will permit the Holy Spirit to change his life from sinner to saint.

Now consider the grub which crawls around in the mire and muck of the green scummed board. After a season in the mud it is possessed with a strange feeling. The grub says goodby to its brothers and sisters as it climbs the reed to the surface of the water. The shell bursts open and there emerges a beautiful dragon fly which flits about in the sunshine, living an entirely different life from the mire and muck. So the Christian has been lifted out of the slough of despond.

The accuracy of God in numerics is revealed in the structure and life of the honeybee. In a strange way God has used the number three with this little bit of life. It has three eyes in the top of its head and three pairs of legs. Each leg is in three parts and on the end of each leg are three toes. It has three stomachs and three scales on the underside of the body by which it makes the wax for the cells. The cells are six-sided. The bee has a sting which is in three parts. On each sting there are three barbs. Around the sting are three sets of muscles which work involuntarily. The bee is hatched from the egg in periods of time that are multiples of three. The first three days are spent in the cell. The next three days in the hive, but out of the cell. If, after it flies about the country-side, it comes back to the site of the hive and finds that the hive has been moved nine feet, the bee will settle on the ground where the hive was located when it left in the morning. It will never find the hive which is just nine feet away.

As God has regulated the life of the bee, so He will regulate our lives. He will control our time and our coming and going.

Houseflies are also a proof of God's wonder-working power. On each foot of the fly will be found a large number of hollow hairs. This little tube runs up into the foot of the fly where there is a tiny sac of gum. When the fly presses its feet against the ceilings or against the window pane, many tiny spots of glue firmly hold the fly so that it does not slip or fall. Thus God has fixed this little pest in a way that it can preserve its life. It is ready for every emergency. Its eyes contain a thousand facets. When you seek to strike the fly, it sees a thousand swatters coming at it and hence makes its exit very quickly. From this we may learn the lesson that no matter how weak we are, or what circumstances surround us, our blessed Lord is able to meet the need of every emergency.

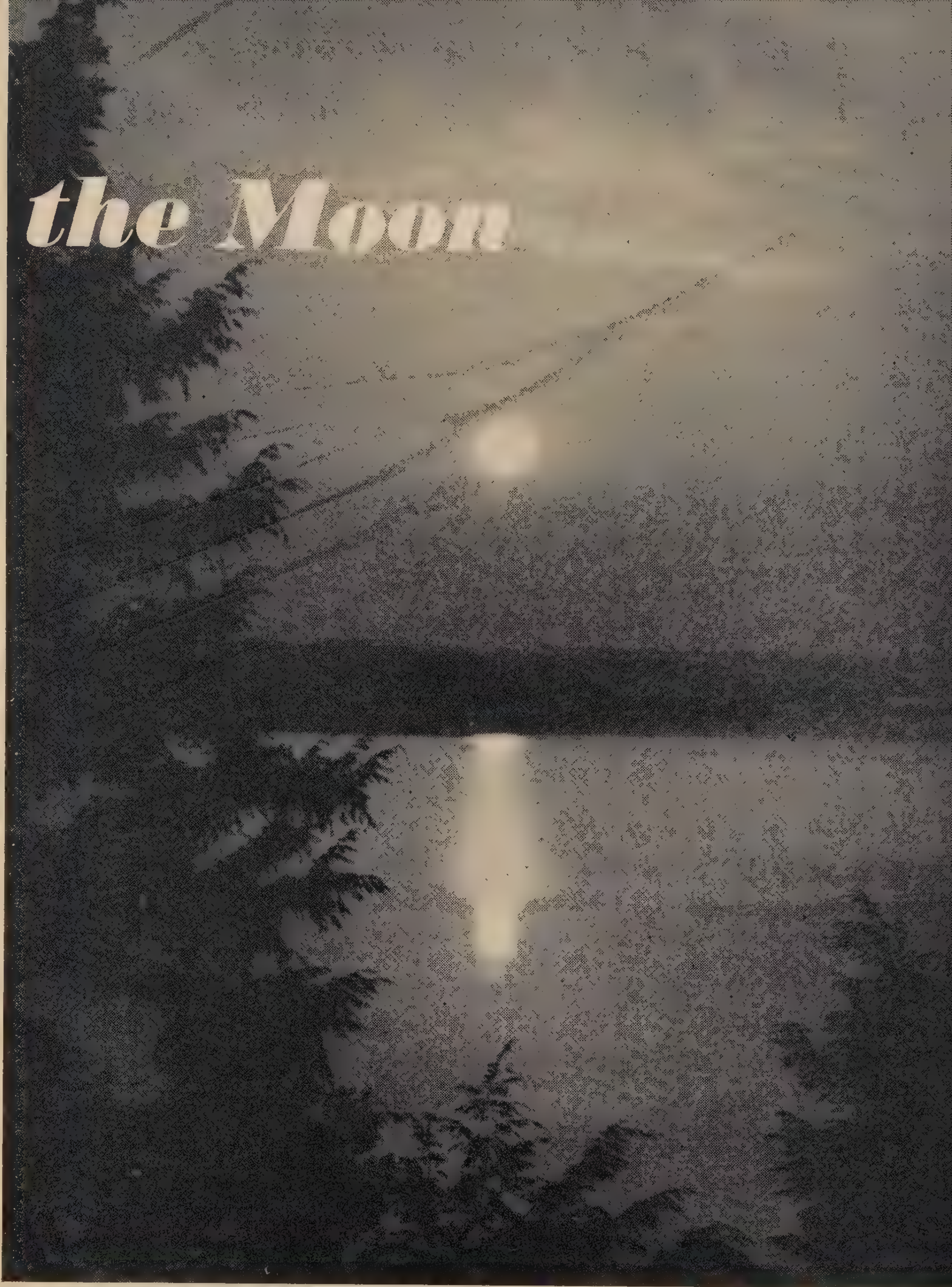
Going to the tiny flea we observe that when it jumps and reaches the peak of its curve in the air, it turns completely around and proceeds the rest of the way backwards facing its pursuer. We too should face fearlessly every enemy that would hinder or injure our testimonies.

Finally in our brief observation journey, as we view a part of God's magnificent creation, we examine the light of a lightning bug. It is a perfect light, burning without destruction, and without heat. No man has yet invented any light to compare with it. So God has a way with miserable sinners to make them new creatures. A way that no other man or system has invented to compare with it. The light He gives to them is perfect and indestructible also. But unlike the one spark of the lightning bug, God's way with men is larger. Christians are the light of the world. END

Full of the Moon

by George Anderson

Dombal law says what happens when the floating mist-veil shades the full moon should be stopped at once.



Bakarandi looked up at the near-full moon to curse the evil day.

WHY did the white God's-man laugh as he left just now?" Jubal asked her diminutive brother Moiro, as she pulled a loose straw from the grass matting of the compound wall. The missionary to the southern Sudan district of Ubangui-Chari had just vanished along the jungle path, propelled in his one-wheeled push by two of his runners.

"Why should he not laugh?" returned her brother, without raising his head. "He asked me why your face was sad, and I told him truly, that you are to be married at the full of the moon."

The lissome Dombal maiden whipped the straw across her motionless brother's face, and stamped her way back to the hollowed-out log pestle where her mother was pounding grain for the mid-day meal.

"Go back to your Nazra," she cried scornfully over her shoulder, "and tell Bakarandi, his thief of a cook, the same thing."

Moiro stood perfectly still, but his heart was so heavy he felt he could fall over. In that sudden angry motion of his sister's, he perceived that all his efforts to win her for Christ were lost.

Jubal grasped her six-foot pole and commenced pounding in alternation with her mother, so fiercely that her breath came in sobs, until she began to mutter in time to her pounding: "Bakar-andi, chief Dairang, Bakar-andi, chief Dairang."

After a few minutes, the older woman withdrew her pole from the pestle and leaned upon it, while the girl continued to pound.

"Child," began her mother, "Dairang the chief, who is paying your dowry, is a powerful man, and Bakarandi is but the child of a curse. His father Ndokal had six wives, and only one of them bore him a child. They chased the mother away from the village, because the witch-doctor said that her spirit used to catch the spirits of the children and eat them.

"They say that when Bakarandi was born, Su, master of the world flew up and veiled the face of his daughter the moon, so Bakarandi ought to have been put to death. For you know, child, that Su thus seeks to hide his daughter's face from any evil thing that is about to happen. Thus, Bakarandi is a cursed child, the offspring of a witch. It was evil for him to be born; that is why the moon was veiled. It is Dombal law that that which is about to happen when the floating mist-veil shades the moon at its full should be stopped at once.

Jubal continued her pounding, but she was now silent. Moiro, listening outside the compound wall, bit his lip at these utterances of his heathen mother. How he had longed for the day when she too would acknowledge the sin in her heart and accept the Lord as her Savior.

"Bakarandi is therefore born to misfortune," went on the old woman, "else why did his father die at the hands of the robbing lion-men? Else why is he now cooking food for the Nazra and almost ready to become a Christian like my mad son Moiro? Else why was not his dowry ready to be paid to your father before Dairang the chief of Kailanga? Today he sent to tell your father that he would complete his dowry and come to take you to his compound in two days."

Jubal's pounding had become less vigorous, but it had not ceased.

"Moiro," called out the old woman to her son, "follow your master to his house, but do not tell Bakarandi that Dairang has bought Jubal my daughter, until he has fed the white man and his

Project Seven

To create and encourage missionary vision, interest and operation.

Question-Time Evangelism

by Edward W. J. Avey

THE Rev. Cyril Squires, from Queen's Park, Glasgow, Scotland, came to the First Baptist Church at Brantford, Ontario. With him he brought his street-corner Question-Time method of evangelism, successfully developed during his last five years in Glasgow.

Burdened with the knowledge that traditional church activities were making no impact upon the unchurched thousands around him, Squires decided that if people wouldn't come to him then he would have to go to them with the Gospel.

He remembered his experiences as an army chaplain. Men who openly admitted they would never dream of going to church, lost their reserve in the informal atmosphere of a chaplain's hour and openly discussed spiritual problems. So after his regular evening service, off he went to the park gate through which thousands passed on their favorite Sunday evening walk. There he stood, with a notice board carrying a big query and the announcement, "Question Time at Queen's Park." He invited questions from the passing crowds.

Soon there came the first question. Then, with the ice broken, an ever growing crowd stayed for three hours to hurl queries, criticisms and comments. Quite a few waited even longer for private interviews.

The experiment had been a success. "I staggered home," commented Squires, "mentally, physically and spiritually exhausted, but exhilarated."

The idea grew popular in the city. Soon there was a regular audience of up to 500.

"Experience soon developed its own technique in handling all types of questions and questioners," explains Mr. Squires. "It proved better to stop earlier and leave more time for personal conversation with the many who remained behind." Sometimes there were so many people with personal problems, that the pastor missed the last bus and did not arrive home before 1 a.m.

Project Seven

To create and encourage missionary vision, interest and operation.

At all meetings an open invitation was given for anybody with problems to contact the parsonage day or night. Blank cards were distributed for names and addresses to those who wished to be visited.

"Soon they began to come," recalls Squires. "We were dealing with Jews, Catholics, Greek Orthodox, atheists, agnostics, rationalists, Communists, Mohammedans and all types of Protestants."

Some knew what their particular religion propagated, but were ignorant of what the Bible really taught. Regardless of the background and the peculiar and varied circumstances or situations of the seekers, we knew there was some answer to be found for each questioner in God's own revelation to man.

At the last open-air session in September it was announced that for the winter months there would be a Question Service at the church. Still the following came, in spite of the blunt statement that the church was out to win men and women for Jesus Christ and that the most vital question to be faced was, "What think ye of Christ?"

The pastor's follow-up work concentrated on visitation "to break down deep-seated ignorance, confusion and even bitterness against the church." In his Enquirers' classes, he taught the fundamentals of the faith.

Pastor Squires answers questioners.

Discussing the results of his five year effort, Squires points to three principal gains in church life. First, there have been some forty-seven converts contacted in the open-air who have gone right through to church membership. Thirty others have joined the regular congregation. The third gain has been a quickening of the spiritual life and enthusiasm of the entire church.

Over the period, the questions asked have assumed a definite pattern. The Queen's Park meetings have provided lists of likely questions for evangelism and other classes.

The pastor is now to move to Canada. What is to happen to his work? "That is the tragic feature," he comments. "The experiment has been so individualistic that it is almost certain to collapse. Men are not usually prepared for this kind of approach. No kind of training in it is normally given in Bible college."

But for those who will accept the challenge of taking the Gospel to the highways and hedges, Mr. Squires has a testimony. "I have repeatedly proved," he says, "that if we venture humbly but resolutely on the Divine promise that the words will be given us which will compel a hearing and a conviction, people today will listen eagerly and respond."

---

wife, lest he become burned with anger and put jagger-weed in their food."

"Bakarandi will not kill the white man," replied Moiro as he appeared at the compound doorway. "I pray that Bakarandi will be saved, and he whom you call the child of a witch will one day be the messenger of God to the Dombal people. Farewell."

He walked away quietly without a glance at his sister, still beating grain in the pestle; but the youngster's heart was busy in prayer. Surely God would yet save not only Bakarandi his friend, but also Jubal and his mother.

When the little houseboy entered the shady living room of the thatched mission-house two hours later for supper orders, he found the missionary all alone, seated in a neat, home-made Morris chair, his fingers drumming nervously on a reading table by his side. In an instant, Moiro knew several things.

"Kaum has become sick," he observed, "and so Baum is anxious. Therefore, Moiro's heart is burning with sorrow."

The white man nodded appreciatively, then gave his few orders. The lad proceeded to the little cook-house about thirty yards from the mission residence. Bakarandi the cook, a stalwart lad with a powerful brown body turned wide, inquiring eyes on him as he entered.

"Kaum is sick," he announced. "She has gone to bed, and Baum will eat his food alone."

Bakarandi hissed quietly through his teeth as he set about preparing the soup dish for his master's table.

"These white people are kittens," he remarked. "They become sick so easily."

"Kittens do not leave the litter to go dwell among hyenas and teach them the way of God," was Moiro's answer.

Bakarandi grunted and was silent. His sharp-witted friend lost no opportunities to swing him into discussion concerning the God of the white man and the Gospel of Jesus Christ.

Moiro watched him thoughtfully. He had bad news for his superior. Bakarandi had been a long time gathering together his dowry for the purchase of Jubal as his bride, and Moiro had hoped somehow to use this as a factor in winning the cook for Christ. He had prayed earnestly and had entreated his friend often to yield his heart to the Lord Jesus Christ. But the outlawed son of Ndokal, ostracized by the tribe because he was born at the displeasure of the spirits, had become embittered toward everything that tended to the spiritual, and had resisted every effort to convert him. Now, chief Dairang was forestalling him for the hand of Jubal, and Bakarandi must be told.

The cook turned to him and placed the steaming soup-dish in his hand.

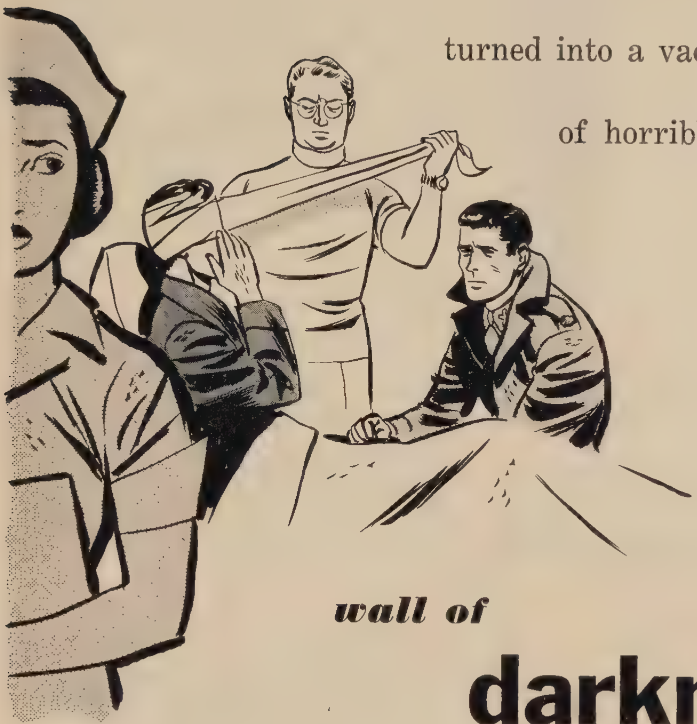
Moiro looked around the smoky interior of the cook-house.

(*Continued on page* 88)

All the world without warning

turned into a vacuum

of horrible blackness.



wall of darkness

by Dorothea Goodrich Boyd

MARK lay there, his fingers reaching out, but feeling only the oozing wastes of mud. His head hammered away under the sudden awareness that this was war. He was just another half-living mass on the battlefield. All the world, without warning, turned into a vacuum of horrible blackness.

Somehow, in those moments, Mark remembered having lived through such a horror before. Through this palpable wall of darkness, his burning eyes were tracing long-forgotten images marching around in his pounding head.

It was the kid next door with the freckled nose and the red hair. He and Red had always lived next door to each other and they had always hated each other. It was Red who was standing over him with clenched fists and high words. Mark hated Red. He hated him because his name and face were synonymous with panic, fear and running away.

Mark was running, running home, running away from the bully. His eyes were burning like fire and swelling shut. There was the devouring blackness again. Mark tried calling, "Mother! Mother!" She had come to him when he was the boy with the two blackened orbs and the marks of the fight on his suit. Her hands had reached out of the darkness and had soothed and comforted him.

"I hate Red," he had told his mother.

"No, Mark," she had said softly. "He that hateth his brother is in darkness."

But Red wasn't his brother. Just the hateful kid next door.

Mother was speaking to him through the wall of darkness. "Mark, I'm going away, but I want you to remember always the things which I have taught you. Meet me in heaven, Mark." Mark cried and he reached for her. But his mother was gone. There was no one . . . no one in his helplessness. There was only the ropy earth squeezing through his fist, cold and slimy and mocking him.

He had a knowledge that he was dying. Mark was dying with nothing to cling to but slime. It was horrible. Dying, when a man is not ready to die. Knowing he could not face God, his mother's God. His lips were thick with the taste of his own blood. He tried to call out for help, but no man could hear him. Always, he slipped back into the jaws of nothingness.

The earth shook under him, rumbling up from a million miles away. And there were the screechings. He thought, *This is Hell.*

He must have left the screeching far behind, for he was floating off somewhere into space. But there was some deadly snake wrapping itself coil after coil around his chest. He gasped for air.

And there was a voice, not his mother's voice this time, but a voice that came close to him and then drifted away again. Sometimes the words were his mother's words. Mark wondered if this might be God. "The wages of sin is death; but the gift of God—is eternal life—through Jesus Christ—our Lord." Once he reached out and touched the hand that held his arm. It was a man's hand, strong and yet tender. He told himself that this was not God. Perhaps, if it were a man's hand, he was still alive.

"Chaplain," someone said. The voice reached down to him again, penetrating him, holding him from slipping back into the dread shadow. "The wages of sin is death; but the gift of God is eternal life—through Jesus Christ our Lord."

Even after the hand and the voice had left him, Mark could hear the words over and over again. In the blackness that pressed into his eyes from the bandages, he could not tell when it was night or when it was day. But it didn't matter. It was all alike to him now.

Then came a beginning when he could talk again, and he did not sink away into that deep darkness. A girl's voice told him that he was getting better. He had been taken from the battlefield and was in the hospital. Everything would be all right.

Not ALL right. The snake still wound itself, crushingly, about his chest. There was a heaviness inside which kept him awake, which would not leave him. "The wages of *sin* . . . " That must have been part of the weight which was crushing him. Sin. If he only knew how to get it off. "The wages of sin is death."

Once the man with the strong hand came again, and spoke to him.

"Hello," Mark said. "I don't want to die."

"The doctor says you're getting better," the army chaplain told him.

"Physically," Mark replied. "But the weight is still in here." He pounded his chest.

"But that's the easiest sickness to get rid of," the chaplain explained. "The antidote has already been applied. Christ, God's Son, died on Calvary's cross to take away *all* sin, *your* sin, if you just believe and receive Him as your Savior."

Mark thought how much the chaplain sounded like his mother. He wanted to say, "Mother always believed that way," but he didn't. He felt the man press a small book into his hand. "A copy of the New Testament," the man of God explained. "I know you can't read it now. But some day you will, when your eyes are opened. Remember that 'the gift of God is eternal life through Jesus Christ our Lord.'"

The man prayed for him. It was the first time anyone had prayed for Mark since his mother had died. Then, at last, Mark knew that he was alone again . . . with the little book. He could not read the words, only feel the leather and the thin pages. But he heard the words

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over and over. He could not cry for all the bandages. But somewhere inside there were floods of tears being let loose. His body shook. At last he tried to pray. He wondered how one started talking to the Lord.

"Lord," he said softly. "Lord, save this sinner." Maybe he should have added an "Amen," or something, as he had heard the chaplain end his prayer. But Mark was overcome with the knowledge that he really believed. The heaviness which had rested so long upon him was lifted. He could breathe again. There was a wonderful peace.

When he awoke, Mark heard the voices of the doctor and the nurse, hurried steps coming and going, the tinkle of trays and of instruments. He could smell the faint odor of rubber and strong antiseptics.

"This is the big day," the doctor said. "We're going to take those bandages off, Mark. All ready?"

* * *

Satan does not care how religious people get just as long as they do not accept Christ as their Savior.

* * *

Mark was ready. His heart was pounding. He heard the chaplain's voice also in the room.

"Chaplain," he said. "Some of the bandages have already been removed. Sin, I mean, down in here." Maybe the doctor thought he was crazy for talking about bandages of sin around his heart. But the chaplain would understand. "I've already been made to see, no matter how these other eyes make out. I asked Him to save me."

The chaplain's hand was on his arm, the same hand, strong and yet tender. He was glad. It gave him the needed faith to believe that his physical eyes would also turn out all right.

The doctor cut. Mark felt the mass of gauze fall down over his ear. He looked out into a room that was grey and fuzzy at a round man in a white coat and a small angel in a white cap. Mark smiled. The fuzziness was leaving and he could make out details. The other man had a cross on his army coat.

"I can see," he said, looking up at the chaplain. Then his breath caught in his throat.

"Hello, Mark," the chaplain said. "Do you remember me?"

The face of the chaplain had freckles. He had red hair and Mark thought there were tears on his cheek. Tears were on his own cheek.

"Sure. About fifteen years ago you closed both my eyes." Now, this same man had showed him how to get both his eyes open, so that he could see Christ. And all he could do was wipe his face with his sleeve and say, "Thanks, Red. Thanks." END

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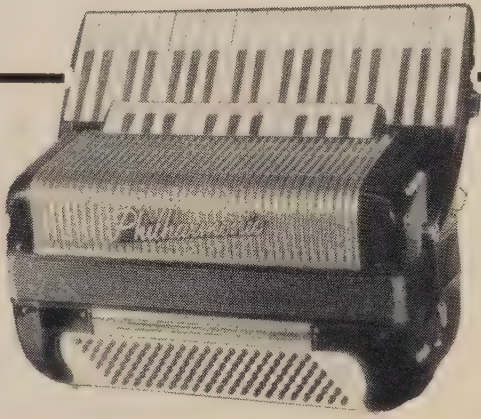

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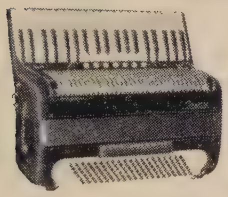

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Christian Life --

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ANDOR DEPAAL, *Assistant Editor*

COVERS ALL NEWS SIGNIFICANT TO CHRISTIANS

▸ WORLD

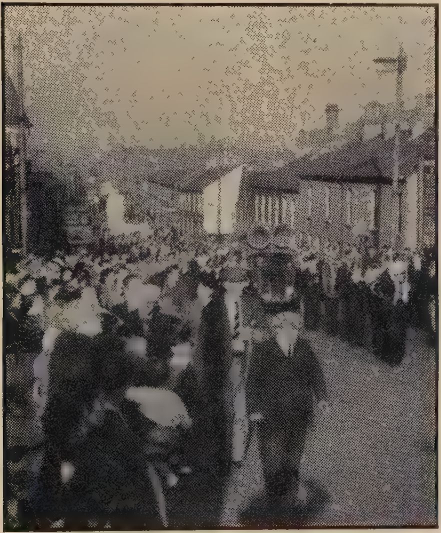
Belfast Stirred by Youth Congress

This on-the-spot report by Russell Hitt, CHRISTIAN LIFE'S news editor, was covered right on the scene at Belfast, Ireland.

700 Turn to Christ

WHEN YOUTH FOR CHRIST leaders scheduled a World Congress on Evangelism in Belfast, North Ireland, the event had comparatively little publicity in the U.S. After all, there had been previous efforts at Beattenberg, Cannes and Brussels. Many thought it would be just another meeting.

Even the capable Irish committee, headed by Major Ivan Neill, Ulster's Minister of Labor and president of Ireland's Youth for Christ, was apprehensive about renting Grovesnor Hall and Assembly Hall in downtown Belfast for simultaneous evening meetings.



BELFAST PRE-RALLY PARADE
A march of witness to victory

But God came down at Belfast. Despite heavy rainfall and local flood conditions that damaged many homes, the sturdy people of North Ireland flocked to the opening public service on August 10 and quickly packed the two halls. It was necessary to herd the overflow crowd into the Great Victoria Street Baptist Church for a third service.

This was only the beginning. The rainy weather continued but the crowds swelled until it was necessary on the closing Sunday evening, to conduct ten simultaneous services in all available downtown halls and churches of Belfast. It was estimated that some 13,500 were present but hundreds, and maybe thousands, were turned away.

The biggest crowd of the week was present for the mammoth rally in Windsor Park Football Ground when nearly 30,000 gathered for what was described by local leaders as the largest religious gathering in the history of North Ireland. A good share of the crowd stood for more than two hours, according to the British custom at football matches. Seats were avilable for only a portion of those present.

After words of welcome by Major Neill, Don DeVos, of Grand Rapids, took over as chairman. Robert A. Cook, president of Youth for Christ International, and Robert Pierce, CHRISTIAN LIFE correspondent, spoke. DeVos directed a 2,000-voice choir in several numbers. When the invitation was given, two large flares were lighted in the growing darkness of the field to aid seekers to find their way to the inquiry room.

But the evening meetings were only one phase of the Congress. During the day some 400 delegates from at least 25 countries reported on the progress of the Gospel in their lands. There were accounts of the work with the refugees in Germany, the difficulties of witness in Roman Catholic-dominated lands, and the victories in Portugal which continues to enjoy revival blessing.

Cook, in a keynote address, challenged delegates to join in the task of seeking to reach every soul in this generation with the Gospel. He then outlined the steps Youth for Christ was taking to achieve its efforts in world evangelization.

Another high point in the Congress was the story of the revival now in progress in the Isle of Lewis, off the northwest coast of Scotland. Duncan Campbell, Faith Mission worker who has been the human instrument in the revival, told how entire communities had been changed by the spiritual earthquake.

Nearly every one of the English-speaking delegates, including more than 100 from the U.S., was kept busy in meetings. The Americans were most impressed by the crowds at open-air services. On several nights after the auditorium services were dismissed, several thousand people would gather to hear the Gospel in as many as a half dozen impromptu "open airs."

At least 700 first-time decisions were reported. The aggregate attendance was 86,000.

While the Youth for Christ representatives had the joy of reaping in Belfast, they soon became aware of the fact that they were operating in what is probably the most intensely evangelical area in the world. Belfast is dotted with churches that are filled both Sunday morning and evening with worshipers. Only a minority of the preachers are tainted with liberalism or neo-orthodoxy.

The Gospel is heard regularly in the Presbyterian, Methodist, Church of Ireland, Plymouth Brethren, Congregational, Baptist, Pentecostal and other churches. Besides there are dozens of mission halls, which reach the poorer classes of the city. Another bright phase of the evangelical situation in North Ireland is that the Christians of all groups work together in the Gospel without the bickering that is often found in American centers.

Youth for Christ leaders who went to North Ireland to bring blessing to the peo-

COOK, PIERCE AND MAJOR NEILL (SPEAKING) AT BELFAST RALLY
Northern Ireland knew something had happened

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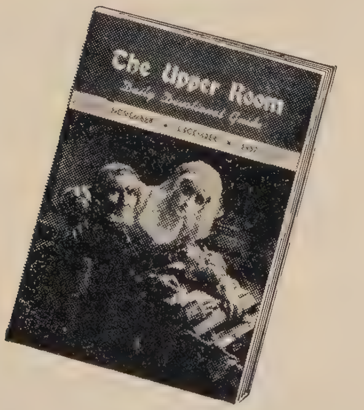

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ple admitted that their own souls had been blessed as never before. There was a dead earnestness in all of the meetings that gave strong evidence that the leadership of Youth for Christ is maturing. This bodes well for the future courses of the movement, many feel.

Return Made Easier for Jews

ISRAEL NATIONALS at home and abroad have been granted the official status of citizens as a result of the recently passed Israel National Law. The act, unparalleled in the history of international law, is based on the Law of Return which reasserts the historic right of the Jews of the world to return to the Jewish homeland. Thus the law has made easier the ingathering of a scattered people without discriminating against Israel's non-Jewish inhabitants.

Formosa Report

THE BLESSING of the Lord still rests upon Formosa—both upon the work among soldiers and refugees and that among the primitive mountain tribesmen.

One of the greatest agencies for good will between the Chinese and American publics was the recent visit of the crack Taylor University basketball team. The Generalissimo and Madame Chiang Kai Chek warmly received and commented the sportsmanship and Christian testimony of the U.S. team.

In their unique sports and gospel tour of the island the Taylor men were greatly used to win many confessions of Christ.

One of the unfortunate incidents of their tour occurred when a crowd of 10,000 turned up for a game at Koasiung, with seating provision for only 3,500. The players escaped from an angry mob as if by miracle.

Speaking of the developments among the tribal people, Mrs. James Dickson, working with the Canadian Presbyterian mission, reported: "We discovered that ten more mountain churches had been built without our knowledge. . . . In some of these places where the churches have been built the people have never seen a foreigner." The evangelistic efforts were conducted by their own mountain workers.

At a recent missionary conference at Sun-Moon Lake 118 missionaries gathered for their second annual missionary conference. The conference closed with a message on Korea by Fred Jarvis. The conference was sponsored by Formosa Youth for Christ.

A branch of the World Evangelical Fellowship was formed with Dick Hillis, YFC director, named as chairman.

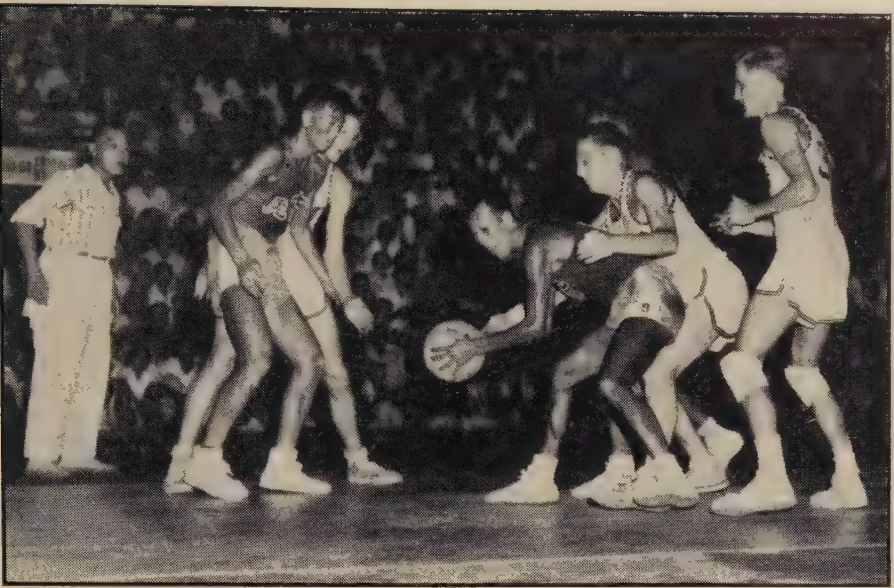
Brazil's Revival

NEW WORD has been received concerning the revival now in progress in Brazil.

Since April some unprecedented things have been happening in a land that already has been turning from Rome to Protestantism at a pace which concerns the Roman Catholic Church.

In recent weeks prayer meetings have been conducted at 6 o'clock in the morning, there have been confessions of sin with reconciliation and restitution following, and then thousands converted, according to Carl J. Hahn, director in Brazil for the Inter-American Missionary Society.

Human instruments in the revival have been Dr. J. Edwin Orr, noted Irish Amer-



Taylor University Cagers in Action
They used a basketball to preach a sermon

ican evangelist, and the Rev. W. A. Dunlap, Presbyterian pastor.

In one small town visited by Orr three thousand people blocked the street and stalled the traffic, while a service of preaching, prayer and praise was continued for five hours.

In the Bauru revival which began with Orr's ministry and continued with Dunlap's the local churches gained more converts in a single week than in twenty years previously, it was reported.

Some idea of the gain of Protestantism in Brazil is gained from these statistics: Twenty years ago the total number of evangelical church members was 130,000. Today there are 529,000. Roman Catholic authorities estimate that there are only five million active Romanists out of the total population of forty million. There are reportedly more than a million Protestants who attend church every Sunday and in a recent Brazilian census, 1,657,524 people described themselves as evangelicals. Half of all the nuns and priests in the country are foreigners. It is said that there are now as many Protestant pastors and evangelists as priests who are of Brazilian birth.

The present revival is marked by its interdenominational character, nearly all denominational groups giving hearty cooperation.

At Val d'Or

THE REGULAR BAPTISTS of Canada are at it again in Quebec.

Maurice Boillat, Regular Baptist ministerial student at the Central Baptist Seminary in Toronto, has been jailed by police in the now celebrated town of Val d'Or for preaching on the streets in that Roman Catholic center.

Boillat was acting as "token protester" of Regular Baptists against the Quebec village's ordinance prohibiting street meetings.

Regular Baptists decided to have a "volunteer" place himself in a position where he would be subject to arrest, and to choose a jail sentence rather than pay a fine. Previous strategy was to fill the jail with Regular Baptists as a means of publicizing the lack of religious freedom.

Trek for Tape

THREE AMERICAN women are spending a year in the wilds of New Guinea, Borneo, and Australia's bush country recording on tape the reading of Bible passages by natives of those regions.

They are Joy Ridderhof, Sanna Barlow and Ann Sherwood of Gospel Recordings Inc., a Los Angeles missionary organization that has previously provided recorded gospel messages in many languages. Miss Ridderhof is founder and director of the work.

Tape-recorded readings made by the natives, after being processed on phonograph disks in the U.S. are sent back to them free of charge. Tribal or community groups that do not have a phonograph are supplied with one for the nominal sum of $10.

Miss Ridderhof said that hearing their own voices and that of their friends has "an astonishing effect" on primitive peoples.

Form Near East Bible Council

A MIDDLE East Bible Council has been formed by International Council of Churches which held a missionary conference at Beirut, Lebanon, in August.

About 190 delegates from 12 countries attended the conference which defined the function of the new Council as seeking "to awaken Christians everywhere to the insidious dangers of modernism and Roman Catholicism" and leading a struggle against both modernism and Roman Catholicism "in the hope of effecting a Twentieth Century Reformation."

A resolution urging western Christians to support the cause of Palestine's Arab refugees was adopted. Dr. Thomas S. Lambie, of Bethlehem, was elected president of the new Council.

A regional conference of the ICCC was held earlier at Edinburg. Delegates at that gathering adopted a resolution condemning Dr. Hewlett Johnson, Dean of Canterbury, as involving himself in heresy and contributing directly to the suffering of Christians throughout the world.

At this gathering Dr. Carl McIntire, ICCC president, said his organization expected to release balloons carrying Bible verses over Iron Curtain countries this fall.

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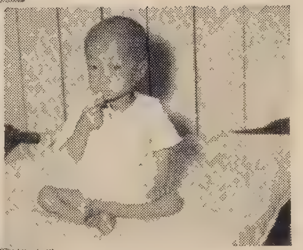

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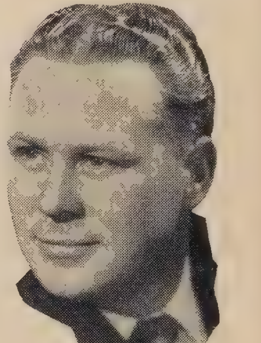

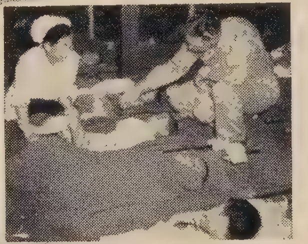

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Korean Christians in Politics

A SOUTH KOREAN Christian political party pledged to work for peace and the restoration of national sovereignty was recently formed at Pusan. The party will support the South Korean Constitution, democratic procedures, and "fair play in politics," it was announced.

The new political group is an outgrowth of a fellowship formed three years ago by members of the Korean National Assembly who are Christians.

Another evidence of the Christian influence in South Korean politics was the recent election of a retired Presbyterian minister, the Rev. Tai-young Ham, as vice president of the Republic of Korea. President Syngman Rhee, recently re-elected, is a Methodist.

Reds Rule Hungarian Church

DR. FRANKLIN CLARK FRY, president of the United Lutheran Church in America, declared recently that the Lutheran Church in Communist Hungary "is a captive church."

Hungary permitted a delegation of five churchmen to cross the Iron Curtain into West Germany to take part in the Lutheran World Federation Assembly at Hannover.

"We know that the leadership of the church in Hungary is approved by the government and in some cases dominated by the government," said Fry. "This makes the relation of the church (in Hungary) with other churches difficult."

He added: "We know that there are thousands of earnest Christians in the church in Hungary."

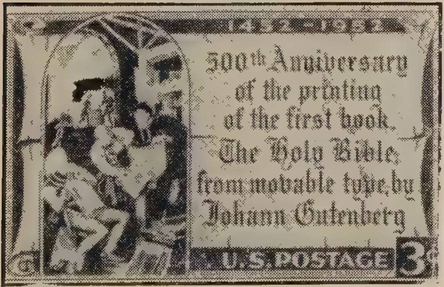
▶ NATIONAL

Christians Will Face Test

IOWA'S SUPREME COURT has been asked to rule on the validity of a will which provides benefits from a $70,000 trust fund for "persons who believe in the fundamental principles of the Christian religion and the Bible, and who are endeavoring to promulgate the same."

District Judge Shannon B. Charlton, of Waterloo ruled last December that the will is "unenforceable and invalid." He directed that the estate be settled as if the benefactor had died without a will.

The will was drawn in June, 1936, by Dr. W. B. Small, Waterloo physician and civic leader, who died in 1939. He stipulated that the income from the trust fund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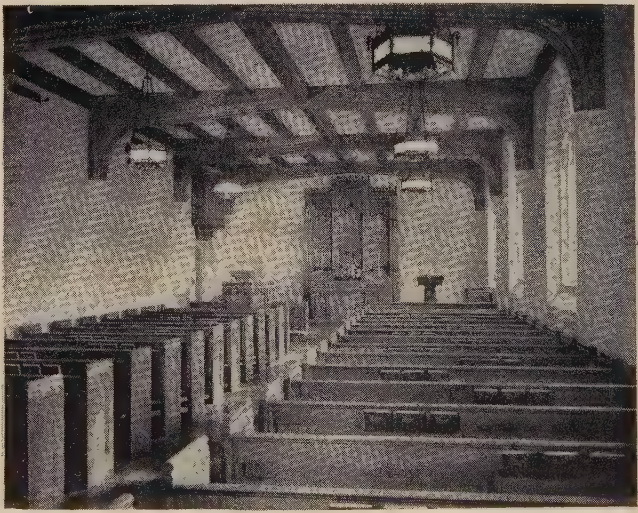

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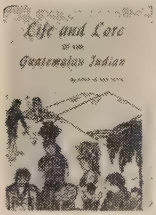

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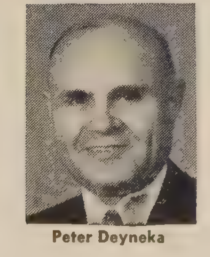
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go to his widow and after her death that it be distributed by four trustees to "such persons and for such purposes as they feel are directed by God the Father, Jesus Christ the Son, and the Holy Spirit and as they believe would be acceptable to me and meet with my approval."

New ASC Headquarters

THE RAPIDLY GROWING American Soul Clinic that stresses the importance of evangelism to individuals, has stepped out on faith and contracted to purchase a $100,000 six-story building in downtown Los Angeles.

The Clinic has been operating out of offices in its school property in suburban Huntington Park. Decision to remove the headquarters offices to Los Angeles will release badly needed space for the dormitory rooms at the school property, Fred Jordan, founder of ASC said.

The first two floors of the property, a hotel building, are already occupied by the mission. Dormitory rooms for about 400 can be provided, if they are needed.

Record Sunday School Meeting

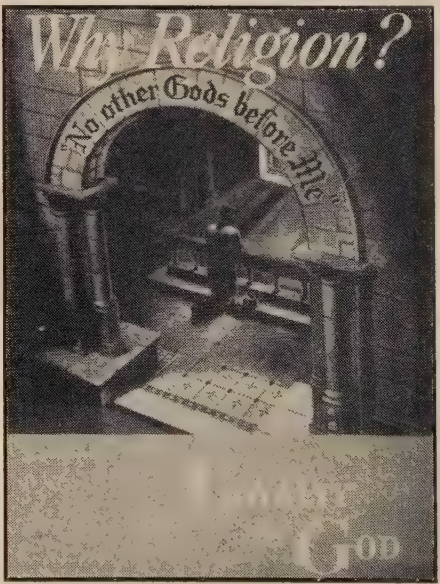
ANOTHER EVIDENCE of the growth interest in Sunday school work was the recent Annual Sunday School Week at the Mt. Hermon Conference Grounds in California. The gathering of more than 500 topped attendance records for all previous seasons.

Speakers included Dr. J. M. Price, of Fort Worth Baptist Theological Seminary; Rev. and Mrs. Harold Garner, of Moody Bible Institute; Eunice Fischer, of Scripture Press; Harold Chrisman, of the Bible Institute of Los Angeles; Dr. Ralph Keiper, of Philadelphia Bible Institute; Mildred Cook, of Los Angeles; and Mrs. Fred Rudisill, of Los Altos, California.

Why Religion?

A NEW CRUSADE stressing the importance of religion has been launched by the Navy to improve morale among service men.

A new set of posters carrying the slogan "Why Religion?" has been designed by Navy artists and is being displayed in Navy installations around the world.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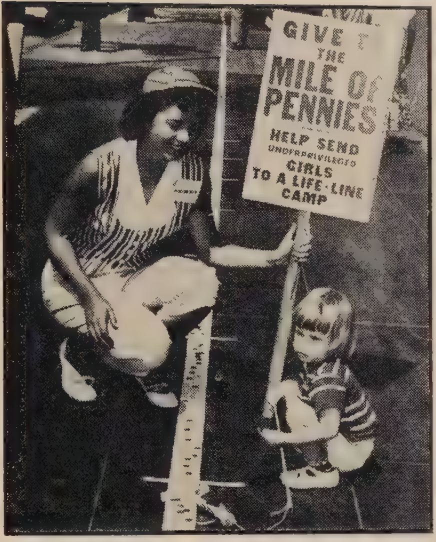

PASADENA'S LIFE-LINE FOR NEEDY
Coins and checks brought $1,000

Mile of Pennies

YOUTH FOR CHRIST raised more than $1,000 in a "Mile of Pennies" project at Pasadena, California.

With the permission of city officials, the young people laid a mile of tape in the downtown section and invited the public to contribute. The proceeds were to be used to help 50 underprivileged girls attend a near-by camp.

Some 30 personable young women carried signs describing the aim of the drive and watched strangers "lay it on the line." Quite a few people got so interested that they wrote out generous checks, which, added to the pennies, made quite a sum.

Plan World Group for Deaf

FIRST STEPS toward the formation of a world religious organization to minister to the deaf were taken recently at the fourth convention for the Fellowship of Christian Deaf.

Delegates from 18 states, Canada and Japan attended the convention held at the Washington (D. C.) Bible Institute.

They heard the Rev. John W. Stallings Jr., superintendent of the Christian Deaf Fellowship, report that on a recent trip to Europe he found similar groups in England, Ireland, and Sweden ready to support a world fellowship that would direct special evangelism among the deaf.

A recent survey estimates that there are 1,900,000 partially deaf persons in the U. S. and 170,000 depend entirely upon the sign language.

German Baptists Meet

NEARLY ONE-HALF of the 275 churches of the North American Baptist General Conference still hold services in the German language, it was reported at the denomination's thirtieth triennial conference in Philadelphia in August.

The movement, formerly known as the German Baptist Conference, is an outgrowth of churches formed more than a century ago by German immigrants. Its first church was established in Philadelphia in 1843.

Church leaders revealed that its German background and language had proved help-

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Does a hearing impairment become progressively worse? Are persistent or recurring ear noises a sign of deafness? Does lost hearing cause other complications?

These and other important questions of vital interest to the 15 million persons in the United States who are hard of hearing are answered in an authoritative new illustrated booklet, "How You Can Help Yourself to Hear Better." It is now available to the hard of hearing readers of this magazine without any cost or obligation whatsoever.

To obtain your free copy, which will be sent in a plain wrapper, simply send your request to: Electronic Research Director, Beltone Hearing Aid Company, 1450 West 19th Street, Department 145D, Chicago 8, Illinois. A postcard will do.

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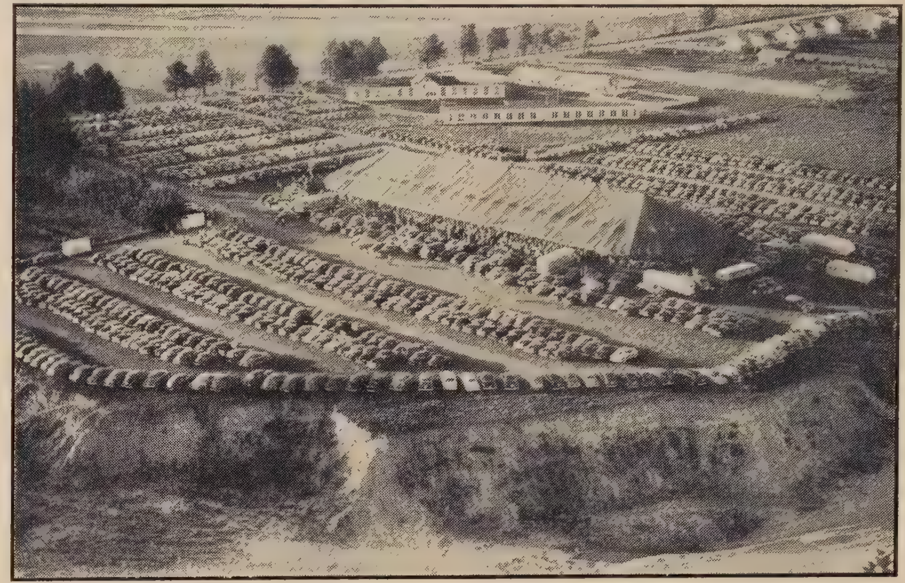
ful in serving some 8,000 Baptist DPs and other immigrants who have settled in the U. S. and Canada in recent years.

During the past triennium, contributions to the Church's general program by its 43,500 members totaled $1,576,000, an increase of $37,000 over the previous three-year term, it was reported by the Rev. Frank H. Woyke, of Cleveland, executive secretary.

Mission to City Children

IN AN AREA described as "the dumping ground of Communism, the breeding place of gangs and atheism, and the very gates of hell," the All Nations Evangelistic Fellowship works quietly in a mission of reaching the children of Brownsville, Brooklyn, section, with the Gospel of Christ.

The ANEF, an affiliate of the Interstate Evangelistic Association, Inc., of Canadaigua, New York, was founded by the late Harold Strathearn, aide of R. G. LeTourneau. Cooperating with the Newcomers Christian Fellowship, which is seeking to aid newly arrived displaced persons, the



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The core of influence in a Sunday School class is the teacher, teaching with the help of literature which unfolds Bible truths of particular value to the age-group he is teaching. The Word of Life Teen-age Teacher's Quarterly produced by the Gospel Publishing House does just this. Flannelboard lessons are provided to help the teacher illustrate Bible truths. The pupil's quarterly is coordinated with the teacher's quarterly and is newly-designed, with many illustrations and more readable type.

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ANEF concentrates on aiding European and American underprivileged children, according to Harold J. Seely, director. ANEF is represented in Japan by Grace Sekura, American-born Japanese girl who is ministering to the needs of women and children in Hamadera, Japan.

Christian Press Month

THE SIGNIFICANCE that Christian magazines and books play today in the spread of the Gospel will be emphasized this month by members of the Evangelical Press Association observing "Christian Press Month."

The majority of member publications will carry special articles (see page 41) revealing the contribution which the Christian press has made to the progress of the church since the invention of movable type 500 years ago, according to Hart Armstrong, EPA president.

EVANGELISM

Brunks in Ontario

AN ESTIMATED 10,000 persons attended the recent Brunk Brothers' tent campaign in the Kitchener-Waterloo area of Ontario.

Gross attendance figures were 105,000 for the campaign in which 1,634 decisions were reported.

The claims of Christ were presented by the Rev. George R. Brunk, former faculty member of Eastern Mennonite College, who services as preacher. He is aided by his brother, Lawrence, former poultry man, who is song leader and business manager.

Prediction of a continued revival among the plain people (CHRISTIAN LIFE, September, 1951) was confirmed in the attendance in the Ontario Mennonite settlement although thousands of non-Mennonites also attended the services.

Light in the Darkness

ONE OF THE MOST promising movements for reviving evangelical Christianity in Continental Europe is the strongly Biblical student organization.

A two-week intensive Bible study summer school was conducted in August by the International Fellowship of Evangelical Students at the Darmstadt Educational Institute at Jugenheim, Germany. More than 100 students, including official delegations from seven northern European countries, attended the sessions in former castle of the Mountbatten family, Schloss Heiliger Berg.

"The primary purpose of the conference was to train university students in how to study the Bible and how they may lead student Bible study groups in their respective universities," C. Stacey Woods, IFES general secretary, declared.

Speakers included Dr. Martyn Lloyd-Jones, of London; Dr. Frank Gaebelein, of Long Island; Woods; and Continental evangelical leaders. Dr. Hans Burki, of Zurich, Switzerland, was director of the conference.

Say We Must Out-Love Reds

EVANGELIST HYMAN APPLEMAN has reported that during his recent campaign with Conservative Baptist churches of the St. Paul, Minnesota, area, some 250 persons accepted Christ. During the three-week series, he spoke strongly on the need for America to combat Communism with a positive applica-

Jerry Beavan reporting on

America's

HOUR OF DECISION

No. 15 of a series

OCTOBER, 1952—A few weeks ago the Fall season had its official beginning. By now it is in full swing in actuality, and the Summer months, that season that was ushered in with so much apprehension on the part of evangelical leaders just four months ago, seems a part of a dim and distant past.

Actually, the things which bore strong elements of questioning then, are parts of a total pattern of mighty encouraging reality now. During this Summer, as never before, there was evidence that the great American denominations were taking positive steps toward an aggressive program of evangelism.

After a week of nightly evangelistic meetings at the Presbyterian Summer Assembly at Montreat, directed by Billy Graham and his team, the results were described in the *Southern Presbyterian Journal* in these words, "Not since the days of J. Wilbur Chapman has Montreat been so deeply stirred. In fact it was the consensus of many that these days were the greatest in the history of Montreat."

In other major denominational Summer conferences at Ridgecrest and Lake Junaluska the same spirit was manifest, and the Summer conference season was climaxed with four days at famed Ocean Grove Summer Assembly.

Currently in Pittsburgh, Pennsylvania, the whole hearted cooperation of more than 450 churches of Allegheny County in the Greater Pittsburgh Evangelistic Crusade demonstrates forcibly that the churches of America are ready to put the theories of the conferences into action. Never before in the experience of the Billy Graham team have the opening days of a Crusade seen the measure of cooperation and interest which have been manifest in the steel capital of the world. The newspapers of the city have made the Crusade the top news story, with leading articles on the front pages presenting the story each day to the two million residents of the county. Hunt Armory and Forbes Field together have become the sites of the campaign . . . only conflicting baseball and football schedules preventing the use of the Forbes Field Stadium for every service.

Before the Billy Graham team yet this year is the city-wide crusade in Albuquerque, New Mexico, beginning on November 2 and continuing through the month. In a specially constructed Tabernacle, New Mexico's first united effort in many years will become the focal point for the prayers of friends across the nation.

Augmenting the city-wide crusades is the continuing ministry of the HOUR OF DECISION on radio, now heard on 30 stations outside this country. In less than two years the broadcast has become virtually a "round the world" evangelistic effort, with listeners in other lands numbering in the millions hearing the Gospel from week to week. Now some twenty television stations carry the TV version of the HOUR OF DECISION as this vital ministry continues its coast-to-coast testimony each week. Your prayers and your gifts have made these ministries possible in the past; your prayers and your gifts are more needed now than ever before.

It might be that you are the one who has never written to Billy Graham. Today . . . right now . . . take time to write that letter assuring him of your interest and support. The address is a simple one, just Billy Graham, Minneapolis, Minnesota.

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

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WTVN	Columbus, Ohio	9- 9:15 P.M. EST	Chan. 6
WENR-TV	Chicago, Illinois	9- 9:15 P.M. CDT	Chan. 7
WMAL-TV	Washington, D. C.	10-10:15 P.M. EDT	Chan. 7
WFIL-TV	Philadelphia, Penna.	10-10:15 P.M. EDT	Chan. 6
WJAC-TV	Johnstown, Penna.	1:15- 1:30 P.M. EDT	Chan. 13
WLTV	Atlanta, Georgia	10:15-10:30 P.M. EST	Chan. 8
WBAP-TV	Fort Worth, Texas	10:30-10:45 P.M. CST	Chan. 5
WTCN-TV	Minneapolis, Minn.	11:15-11:30 P.M. CST	Chan. 4
KECA-TV	Los Angeles, Calif.	10-10:15 P.M. PDT	Chan. 7
WICU-TV	Erie, Penna.	7- 7:15 P.M. EDT	Chan. 12
KGO-TV	San Francisco, Calif.	9:30- 9:45 P.M. PDT	Chan. 7
WXYZ-TV	Detroit, Michigan	9:45-10 P.M. EDT	Chan. 7
WHBF-TV	Rock Island, Illinois	10-10:15 P.M. CST	Chan. 4
WNAC-TV	Boston, Mass.	12 Noon-12:15 P.M. EDT	Chan. 7
WBTV	Charlotte, N. C.	3:45-4 P.M. local time SAT.	Chan. 3
KPRC-TV	Houston, Texas	1:45-2 P.M.	Chan. 2
WDEL-TV	Wilmington, Delaware	10:30-10:45 P.M. EDT	Chan. 7
WDTV	Pittsburgh, Penna.	2:30- 2:45 P.M. EDT	Chan. 3
KPHO-TV	Phoenix, Arizona	10:30-10:45 P.M. MST	Chan. 5

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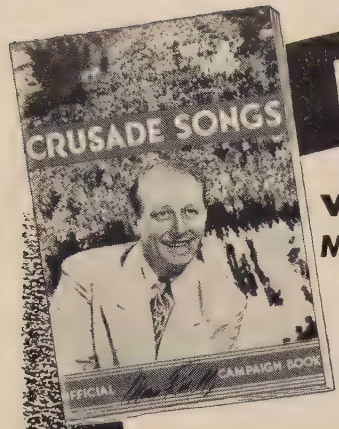

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tion of the gospel of Jesus Christ.

"We will have to out-live, out-love, and out-serve the Communists to win the world for God," he declared. "We need God on our side if we are to stop the Communists," he continued. Indicative is the fact that we can't crack little Korea. We need God in our homes, our business, our government. Sinning Americans are responsible for our losses in Korea—not the Russians, the Chinnese and the North Koreans. We've got to wake up."

October Crusade

ONE OF THE MOST intensive evangelistic efforts in recent American evangelical history will take place as the Christ for Everyone campaign is conducted in centers throughout the United States during the month of October.

It has been estimated by Dr. Horace F. Dean, president of Christ for America and director of the crusade, that 15,000 evangelical churches will participate in the gospel effort.

It has been pointed out that the Christ for Everyone simultaneous campaigns will take place just before the national elections take place on November 4.

Chairman of the movement in the U.S. is the beloved Dr. Charles E. Fuller, who will employ the force of his network broadcast in promoting the mass gospel effort. Premier Ernest C. Manning of Alberta will head up the Canadian program.

▸ EDUCATION

Fleece Heads Columbia

DR. G. ALLEN FLEECE, professor of Bible and theology at Columbia Bible College, has been named acting president of the school, according to an announcement from H. T. Patterson, president of Columbia board of trustees. Dr. Fleece succeeds the late Dr. Robert C. McQuilkin, who founded the noted training college in 1923. McQuilkin died at Ben Lippen Bible Conference July 15.

DR. ALLEN FLEECE

Fleece a year ago resigned his pastorate of the Westminster Presbyterian Church in Chattanooga, Tennessee, to resume his teaching ministry at Columbia. He previously had taught at CBC and at Moody Bible Institute.

The new acting president is a graduate of Washington and Lee University and Columbia Theological Seminary.

Apologetics for Teen-agers

A BOOK answering attacks against Biblical truths in high school science courses, and giving students a scholarly presentation of the Christian position, will be published in the near future by The American Scientific Affiliation.

Also slated for early publication by ASA are a monograph on the optics of the eye, and a tract entitled, "Fourteen Scientists Look at Life."

Puerto Rico on Fire

by Sidney Correll

GOLD brought Ponce de Leon to the island of Puerto Rico in 1508. Today Puerto Rico is Protestantism's richest missionary field in Latin America. In Puerto Rico 50,000 Protestants gathered in a ball park to celebrate their fiftieth anniversary. The Puerto Rican Gospel Press has on file names and addresses of over 1,000 evangelical Protestant ministers.

Crowds up to 30,000 people have gathered in evangelistic meetings on a number of occasions in the last few years. A mass baptismal service of over 1,500 people was held in the bay at Ponce. There are likely 200,000 members of the evangelical Protestant church in Puerto Rico today and Drew Pearson in one of his columns made the statement that 40 per cent of Puerto Rico was Protestant. This estimate is probably too high, but the visitor to Puerto Rico will be impressed by packed churches and revival in that island.

In San Juan there are more than 100 evangelical churches. In Mayaguez—18, in Ponce—15, and there is hardly a village or hamlet in Puerto Rico today that does not have a thriving evangelical work. I preached 11 times in 10 different churches for six days in Puerto Rico. In every instance except one the buildings were packed to the doors.

Moreover, the people come early and that is unusual for Latin America. In all churches regardless of denomination, the people sing with a gusto and fervor that speaks of the high religious temperature in the church. In many of the churches they employ public address systems and usually there are two congregations: one inside and one outside.

The audiences are the most attentive I have ever spoken to, and the members of the congregation participate in the service in a real way. In the middle of one sermon I was preaching, a woman brought her friend to the altar. While I was preaching she led her to Christ.

In other cane producing countries, it is almost impossible to have any kind of a service during cane cutting season, even on Sunday, but not in Puerto Rico. The Christians will not cut cane on Sunday and many of them will not work on Saturday, because Saturday they go from door to door getting people to come to church on Sunday.

The cultural and political influence of the Protestant church in Cuba is way beyond its numbers and the Protestant movement is identified with the democratic movement in the country. A Protestant is held in high esteem. They are known to be honest. Industry and mercantile institutions are deliberate in their policy to hire the evangelicals. They are prompt in their work and most important of all, they can be trusted.

In the recent writing of the constitution, the Roman Catholic church endeavored to insert a clause whereby church schools would have been subsidized by the state. It was the Protestants who organized mass meetings throughout the island. One time 628 Protestant pastors met in San Juan and 200 in Ponce simultaneously protesting any subsidizing of religion and education. The issue was defeated.

I noticed four outstanding features of the church in Puerto Rico. The first was the unity of the different organizations working in Puerto Rico. The chairman and leader of the recent Osborn meeting at Mayaguez was Archilla Carbrera, the president of the Presbyterian board in Puerto Rico. Perhaps it was the recent battle over religious education and the tremendous mass meetings conducted by the Osborne party that has created so much unity among the pastors of Puerto Rico. They stood together before the government and all churches have cooperated to reap the results from the mass evangelistic meetings.

The second outstanding feature is the fact that there is only a handful of American missionaries in Puerto Rico. One might suppose that Puerto Rico would be flooded with American missionaries. This is not so, for the simple eason that they are not needed. The pastors of the Puerto Rican churches are almost 100 per cent Puerto Rican men.

The third feature that impressed me was the wholehearted way in which the people tithed. The tithing is accepted as a part of being a Christian. If you don't tithe you are not a Christian.

The revival in Puerto Rico is not confined to the churches, as there has been an outstanding moving in the prisons. In one prison there are over 200 men studying a Bible course.

In the famous jailbreak of several years ago, over 100 prisoners escaped. Of the 24 accused leaders in the prison break, 10 have accepted the Lord. The sub-warden in the penitentiary has said that Miss Gladys Harrow, Brethren missionary from New Zealand, has taken the worst criminals, the hardest to manage, and they have been converted into decent people.

One might ask what is the need of Puerto Rico today? It is for specialists in all forms of Christian work. There is a great need for child evangelism, teacher training courses for Sunday school workers and literature of all kinds. It should be mentioned that a new effort, the Puerto Rican Gospel Press sponsored by United World Mission, is filling a tremendous need in the island of Puerto Rico for literature, and although it has published several millions of pieces of literature each year, the demand is inexhaustible.

This one thing is sure: if you want to see the evangelical church on fire, a church that is daily witnessing, a church that is overcoming tremendous obstacles, go to Puerto Rico.

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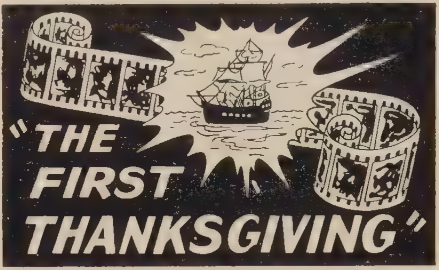

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When a howling communistic mob runs amuck in Tokyo—a CHRISTIAN LIFE correspondent is on the spot to report in words and pictures *the significance of the event to Christians.*

When the still night air of a little town in Colombia is rent by shrieks, "Kill the Protestants" . . . and a humble little band of born-again Christians are violently attacked by fanatical Roman Catholics, another CHRISTIAN LIFE reporter is on the job to cover the event.

When the seething cauldron of European intrigue suddenly erupts, or the strategic Middle East, with Palestine as its hub, overnight becomes the focal point of news and radio reports—CHRISTIAN LIFE'S experts on these key spots of the world are ready to interpret the news in light of its significance to Christians.

Or when the news spotlight of the world swings out across the rolling countryside of America, probing again into the key cities of our great nation, CHRISTIAN LIFE'S regional editors are always alert to quickly and intelligently translate events into what they may mean for born-again Christians, their families, their churches.

It is service like this which has made CHRISTIAN LIFE Magazine the favorite among alert Christians. For with no denominational ties, no organizational loyalties, CHRISTIAN LIFE is free to interpret the world scene today in its true meaning to those who call themselves Christians.

For those who seek to be well informed, instructed in the riches of the Word of God and inspired to more effective Christian living—there can be no substitute for CHRISTIAN LIFE.

Christian
Life

In the July 1952 issue CHRISTIAN LIFE readers saw one of the most startling picture reports in recent years—the infamous May-Day riots in Japan. Just what is Russia's next objective? Is it Japan? If so, what is the future of evangelical Christianity there? This type of on-the-spot reporting, unique in Christian Journalism, brings Christians back home a new perspective of world events.

ou World-Wide

On-the-spot coverage of events significant to Christians

Japan

I SAW THE MAY-DAY RIOTS!

Red communists riot in the streets of Tokyo. Nationalism is on the rampage throughout Japan. Many are streaming back to Shinto's shrines. CHRISTIAN LIFE'S foreign correspondent, Fred Jarvis, a veteran missionary, interprets conditions in Japan in terms of her future missionary opportunities.

Europe

BELFAST STIRRED BY YOUTH CONGRESS—700 TURN TO CHRIST!

What about Europe—the cradle of Evangelical Christianity? Russell Hitt, CHRISTIAN LIFE'S News Editor, has just returned from Belfast, Ireland, where he has covered one of the most significant gatherings in Europe's modern history—the World Congress on Evangelism.

Korea

CHRISTIANS TRIUMPH

From his vantage point as war correspondent, Bob Pierce has brought numerous enlightening accounts of how the Koreans have braved death, desolation, hunger and the aftermath of communism.

South America

Elisabeth Fletcher, on the staff of the Latin American Mission, reports the progress of the Gospel among our friends in Latin America. Currently she is reporting the city-wide campaigns that are rocking many centers in Central and South America.

Middle East

TIME BOMB IN PALESTINE

From his apartment window in Old Jerusalem, CHRISTIAN LIFE'S Middle East correspondent, John Huffman, describes, for the Christians at home, conditions as they exist in Palestine—harmonizing today's headlines with truths of the Bible.

U. S. A.

To bring you significant news, while it is still news, of events here at home, CHRISTIAN LIFE has a corps of correspondents in various areas of the U.S. This first-hand, on-the-spot reporting is new in the field of Christian journalism.

Bernice Carlson Flynn
Eastern U.S.A.

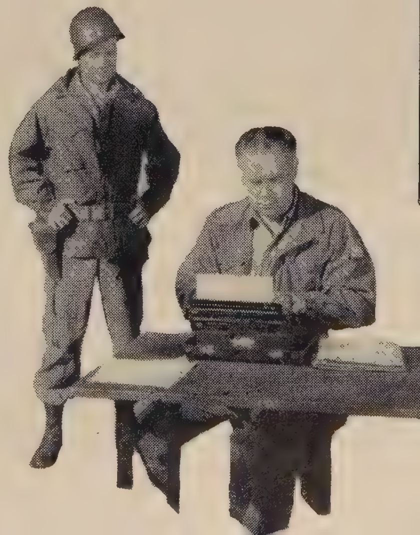
Leslie Flynn
Eastern U.S.A.

John A. Huffman
Europe and Middle East

Fred Jarvis
Korea-Japan

Bernard Palmer
Middle U.S.A.

Donald Hoke (left)
Korea-Japan



Russell Hitt
News Editor

Bob Pierce
Asia

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Athletes Push Bible Reading

Bible reading among students has increased sharply in Stamford (Connecticut) High School, thanks to the interest shown by several school athletes.

Much of the credit goes to Al Martin, first-string fullback of the school, who meets with a group of 25 fellow students in a corner of the school cafeteria for brief periods of meditation before lunch. Also, in place of the usual Saturday evening parties, the group has organized a weekly Bible reading and discussion club.

As a result of this activity, Principal Roy Hill notes definite signs of spiritual awakening among his pupils.

Although Hill has signified his approval of the project, he has halted attempts by members to distribute circulars to the student body, believing that this would violate board of education policy.

Only members of the group may attend Saturday evening activities, with parents not permitted to accompany students. Ath-

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lete Martin conducts services, which are followed by a short sermon and individual testimonies by members. Senior class president and track star, William Zbori, also is a member.

$1,000 Textbook Prize

AN AWARD of $1,000 in cash, plus royalties, for "the most useful Christian textbook" to be used in Bible institutes, Christian colleges and seminaries, and in addition, a $500 award for the best school book for use in Christian elementary schools have just been announced by Moody Press in Chicago. Both competitions end December 31, 1952.

"Authors may choose any field for their adult Christian textbook," states Kenneth Taylor, director of Moody Press. "Just about a year ago we began our elementary schoolbook program, publishing our first two titles for Christian schools. This year we have three other titles in preparation."

Book Bonus for Students

THE REV. R. I. HUMBERD of Flora, Indiana, who styles himself a "Bible chart lecturer" and author, travels about the country, giving chapel talks to students of evangelical colleges, seminaries and Bible schools on doctrinal subjects and prophecy.

In his busy life he has found time to write some 35 books and booklets, which he sells as he goes from place to place in his itinerant ministry.

He has given his message on "The Virgin Birth," in some 39 schools in 20 states. This lecture, in condensed form, as the latest of Mr. Humberd's productions will be released in March. He plans to make it available without cost to the students in Christian schools.

▸ PEOPLE

Shuler in Kansas City

CROWDS OF UP to 9,000 persons were recorded during the recent four-week Kansas City campaign of Jack Shuler. Following the campaign in which more than 500 first-time decisions for Christ were recorded, an intensive follow-up system was initiated by leaders of the evangelistic effort.

Even while the meetings were in progress classes for new converts were conducted by Bob Schaper, associate evangelist. Pastors and laymen are participating in the follow-up program which has as its goal the placing of the new converts in evangelical churches.

Several unusual events were held in connection with the campaign. The biggest program was one which featured four generations of preaching Shulers. With Jack Shuler were his grandfather, Dr. J. W. W. Shuler, of Hillsboro, Texas; his famed father, Dr. Robert P. Shuler, of Los Angeles; and his thirteen-year-old son, Jackie, who lives with his parents in Arcadia, California. Stuart Hamblen was a guest speaker several times during the campaign.

Richards at Helsinki

BOB RICHARDS, LaVerne College's pole-vaulting parson who set a new Olympic pole-vaulting record, took time out during the games at Helsinki, to testify to his trust in the Lord. "I surely pray to God before

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every competition," he said. "I don't ask Him to help me win, only to help me to do my best." The statement was made at a religious program arranged to care for the spiritual needs of the 6,000 athletes from 63 nations that participated in the Olympics. Richards' record leap was 14 feet 11.14 inches.

J. Frank Norris Dies

DR. J. FRANK NORRIS, militant fundamentalist and critic of the Southern Baptist Convention, died late in August near Jacksonville, Florida. Norris, who was pastor of a church in Fort Worth, Texas, for many years also served as pastor of the Temple Baptist Church in Detroit.

Long a controversial figure, especially in Baptist circles, Norris finally lost a large share of his followers in the fundamental Baptist movement, which in large measure has been a break-away from Southern Baptist churches.

Norris was editor of *The Fundamentalist.*

Dr. Chafer with the Lord

CHAFER

DR. LEWIS SPERRY CHAFER, president of Dallas Theological Seminary, since its founding in 1924, died August 22 in Seattle, Washington, after a two-month illness. The body was returned to Dallas for burial.

Dr. Chafer had had a successful ministry of international scope for more than 25 years before he became the instigator of the founding of Dallas Seminary. He had been a gospel singer, evangelist and Bible teacher.

The author of many books on Bible and theological subjects, Dr. Chafer crowned his written ministry with the publication of his "Systematic Theology" in 1947.

Since 1940 Dr. Chafer had served as editor of *Bibliotheca Sacra,* oldest theological quarterly in America.

Vaus Stricken with Polio

EVANGELIST JIM VAUS, former wire-tapper for Gangster Mickey Cohen, and recently ordained to the Christian ministry at impressive ceremonies in Chicago's Midwest Bible Church, has been stricken with polio, according to word recently from his wife.

Vaus, recently the leading speaker at the huge evangelistic service in Chicago's International Amphitheater, site of the Republican and Democratic conventions, is being treated at his Los Angeles home.

▶ FILMS

Film of a Teen-ager in Trouble

GOSPEL FILMS OF MUSKEGON, Michigan, recently released its third dramatic picture, entitled *Betrayed.* Written and directed by Ken Anderson, the picture tells the story of a teen-age lad who got into trouble because his social-climbing parents gave him no time. Photography on the new film is by Ralph Papin, formerly of Paramount Studios.

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company's agenda, will be produced in the new studio building during the summer months. The new unit will be completed this spring.

Film on Ethiopian Revival

A FILM dealing with revival in Ethiopia has been released by the Sudan Interior Mission. The picture tells the story of Ato Biru, native evangelist, who is being greatly used of the Lord in a current spiritual movement in the ancient land of northeast Africa. The forty-minute film is entitled "Outstretched Hands."

▶ MISSIONS

Something New Has Been Added

FOR WHAT is believed to be the first time in the history of evangelical activity in Holland, a corps of personal workers were organized and carefully trained to assist in an evangelistic effort.

The campaign was conducted by Dr. Harry Hager, of Chicago, noted minister of the Reformed Church of America. While the meetings started with meager attendance by the last week of the three-week effort the Amsterdam tent seating 800 was filled.

New Day in Latin America

THOSE ENGAGED in missionary activities usually think in terms of winning converts one by one. To them the recent city-wide evangelistic campaign conducted by the Latin America Mission, in cooperation with other agencies, in the major cities of Latin America has been a miracle of the first rank. Even before all of the campaigns had been concluded some 3,000 decisions for Christ had been obtained—and this in Roman Catholic Latin America.

Not that the going was always easy, Ken Strachan, director of the LAM, and his associates, soon found. In Honduras a woman said she'd rather see her daughter dragged through the streets by the hair than pray to the Devil in a Protestant service. But the most popular radio star in the country, a prominent surgeon, and others were among the 250 won to Christ in a single campaign.

A local pastor wrote: "Until now, as far as I know, we have never had anything like this—a campaign of great intensity and duration in which all the denominations collaborated."

In San Salvador, capital of El Salvador, heavy tropical rains cut down on the attendance but Evangelist Israel Garcia saw 202 persons confess their faith in Christ.

In nine days at Panama City the LAM team saw 104 decisions.

(*Continued on page 54*)

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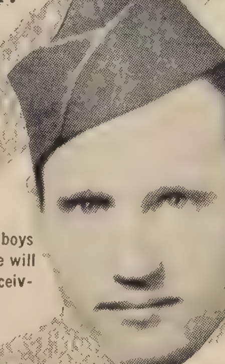

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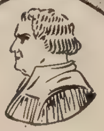

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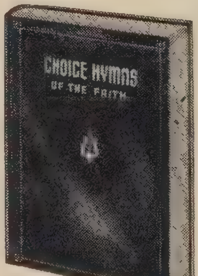

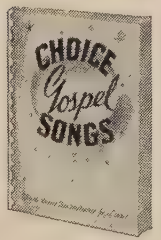

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Campaign arrangements were directed by Jan van Capelleveen, Youth for Christ evangelist, and the unique program of personal work was cared for by David Rohrer, European director for the Navigators' work in Europe. Some 35 personal workers dealt with 103 persons, of whom 46 make first-time decisions for Christ. Others dedicated their lives to Christian service.

Music was provided by a Taylor University quartet, the "King's Men."

New European Mission

EXPANSION of the activities of the European Bible Institute, now operating in the Paris suburb of Chatou, was responsible for the recent decision of the organization's board of directors to reorganize as an interdenominational missionary society, according to Robert C. Johnson, of Chicago, board chairman.

The newly created mission will be known as the Greater Europe Mission, with the European Bible Institute continuing to operate as one of the major efforts of the work. Director of the European operation is Robert P. Evans, who first conceived the idea of operating the Bible school for European nationals. Increased enrollment is expected for both the day and evening schools this fall, according to Evans. Instruction is now carried on in both French and English. It is expected that courses in Russian will be offered within another year.

"Since one couple is already actively engaged in gospel bill posting work, apart from the school activities, we feel God has led us in this forward step," declared the Rev. Noel O. Lyons, GEM's executive secretary.

In line with GEM's expansion plans, several other missionary candidates have been interviewed recently who are looking forward to service in various parts of Europe.

Miscellany

DR. D. A. MC CALL has resigned the pastorate of the Tabernacle Baptist Church, Chicago, to accept the position of promotion secretary of the Sword of the Lord Foundation in Wheaton, Illinois. ■ Dr. R. D. Residorph, Sunday school secretary of the Wesley Methodist Church, has left to make a tour of his denomination's mission stations. He is accompanied by Mrs. Residorph, who is general missionary secretary of the Wesleyan Methodist Church. ■ Tim Spencer, manager of The Sons of The Pioneers, has resigned to devote his entire time as director of the Christian Service Foundation, a branch of the Billy Graham Evangelistic Association. ■ Hon. O. K. Armstrong, U.S. Congressman from Missouri, has announced his retirement from Congress. ■ Dr. S. Franklin Logsdon, pastor of Moody Memorial Church, Chicago, has resigned to take a Baptist pastorate in Holland, Michigan. ■ Dr. J. D. Grey, of New Orleans, president of the Southern Baptist Convention, has returned to the U.S., after attending Baptist gatherings in Europe, including the Baptist World Alliance conference in Denmark. ■ Dr. Walter Montano, of Christ's Missions, New York, has had successful preaching engagements during the summer both in Puerto Rico and Mexico. ■ Charles J. Anderson has been elected vice president of the northeast region by Youth for Christ. END

LLOYD KALLAND
editor

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With this recommendation, CHRISTIAN LIFE continues its emphasis upon building Christian libraries for the home and church.

WITH documentation and literary grace this volume unfolds an epic in missions spear-headed by Samuel M. Zwemer, whose every drop of blood was dedicated to the "Planting of the Cross wherever the Crescent holds sway."

Zwemer was born April 12, 1867 in Vriesland, Michigan, the thirteenth of 15 children born of his Huguenot-Dutch parents.

ZWEMER

From Samuel's early youth the claims of Christ as they were expressed by his preacher-father were taken seriously. Therefore, it appeared to be quite natural that he study for the ministry. This he did receiving his formal education at Hope College and New Brunswick Seminary. It was during these school days that his call to the mission field increased in tempo as he extended himself laying the cause of missions at the feet of others.

The year following his ordination (1891), Samuel Zwemer settled with James Cantine in Basrah, a city of 60,000 population, here planting their first Arabian mission.

Disappointments quickly mounted before them as sand dunes on a windswept desert. The early departure of a newly acquired medical missionary, the untimely death of Kamil Abdul Messiah a convert from Islam and open hostilities from the local Turkish Government all seemed to spit venom into the face of these young missionaries. But Cantine and Zwemer were not alone; God was there too, so all three stayed.

It was in 1896 that Zwemer, exemplifying his masterly teaching technique, married one of his Arabic language students, Amy Elizabeth Wilkes, a missionary from Sydney, Australia.

With much the same adventurous spirit as that displayed by Livingstone in Africa, Zwemer longed for and pressed towards the farthest post in Arabia and all Islamic territory. In spite of robbery, the unbearably hot desert sun, hazardous mountain climbing and plaguing governmental restrictions, the stouthearted, Flying Dutchman, always with determination yet with compelling courtesy, confronted his Moslem friends with the saving truth of the evangelical faith.

This same zeal and driving force was evidenced when Zwemer was on furlough in the States. Realizing the potential of this man, the Student Volunteer Movement offered to him the position of traveling secretary. While considering this opportunity, Zwemer received the call to become Field Secretary for the Reformed Board of Foreign Missions. Finding it difficult to choose one or the other, he accepted both.

Shortly following his return to foreign soil (1912), he accepted the position of general leader in missions to Moslems. This task moved him to Cairo, and marked the "second milestone" in his missionary career. Soon after settling in Cairo, he became chairman of the publication committee. Thus, as the burdens grew heavier, Zwemer's strength increased, all of which earned for him the title, "A steam engine in breeches."

With these new obligations his traveling schedule enlarged. Adding to Arabia and Egypt now came Africa, India and China, presenting to Zwemer their Moslem-millions all but untouched by the story of redemption.

Throughout his ministry, Zwemer harbored deep respect for the potentialities of the printed page. He was founder of *The Moslem World*, a quarterly review of current events, and remained its unpaid editor for 36 years. Besides a host of smaller tracts, he composed 50 books with subjects ranging from history and travel to missions and devotionals.

In 1929 a third milestone was reached by his acceptance of the chair of History of Religion and Christian Missions at Princeton Seminary, a chair filled for ten years with dignity and distinction. During this stay he met with a great loss when his beloved wife was taken by sudden death.

Upon his retirement from this professorial chair at 70 years of age, he spent almost fifteen more years lecturing and preaching on many parts of the globe.

Just ten days prior to his 85th birthday, the Apostle to Islam parted from his battle-scarred, worn-out body to meet the Savior face to face from Whom he had heard, scores of years before, the effectual call, "Go ye therefore, and teach all nations."

In summary, this is not a story of an illustrious man who has the fruit of his earthly labors displayed before his fellowmen. To the contrary, it is a story of a seed planted in good soil, nourished, and brought to fruition by the grace of God. But so fruitful was the seed that a study of missions without due consideration of Samuel Zwemer would be incomplete, and a study of Moslem missions minus an under-

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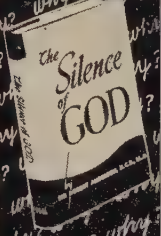

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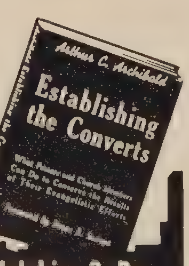

standing of this man and his work would be impossible.

More than a contribution to the history of missions, this book is a clarion which has the potential to call other apostles to "Plant the Cross wherever the Crescent holds sway."

Reference

THE INTERPRETER'S BIBLE. The Holy Scriptures in the King James and Revised Standard Versions with general articles and introduction, exegesis, exposition for each book of the Bible. In twelve volumes. Volume VII: General articles on the New Testament; the Gospel According to St. Matthew; the Gospel According to St. Mark. Abingdon-Cokesbury Press. 917 pages. $8.50.

Volume VII of the Interpreter's Bible is the first published part of the monumental new commentary now in process of publication by the Abingdon-Cokesbury Press. It presents the cumulative results of the labors of a list of editors and contributors that comprises some of the outstanding living New Testament scholars and preachers of the English speaking world. In format, in typography, in comprehensiveness of content and in general readability it is an outstanding production.

Its organization includes general introductory articles on the New Testament: The Gospel in the New Testament, The New Testament and Early Christian Literature, The Language of the New Testament, The Growth of the Gospels, New Testament Times (a social and historical sketch), The Life and Ministry of Jesus, and The History of the Early Church. Following these are the commentary on Matthew and Mark. The text for each Gospel in the two versions mentioned is printed fully, and the exegetical and expository comments are parallel with the text page by page. The professional scholar, the preacher, and the lay reader can all use the material profitably.

Among the individual features that should be commended are the new map (p. 230) of Palestine in the Synoptic Gospels, and the outlines and bibliography supplied for the study of Matthew and Mark. The exegetical commentary is abreast of the latest literary and archaeological discoveries, and shows that it is the product of original research, not of indiscriminate quotation from its predecessors. The exposition is fresh, practical, and relevant to the needs and conditions of the modern day.

The general tone of the work, however, is that of liberalism, although it is stated dispassionately and fairly. Only one or two scholars on the long list of eminent contributors can be called evangelical. The critical introductions take for granted many literary theories concerning the Gospels which are not yet fully proved. On the subject of the virgin birth the commentary is vague, and the accounts are called "the exquisite birth stories of Luke and the picturesque narratives of Matthew" (p. 115). The physical resurrection of Christ is not strongly affirmed. E. F. Scott says in his discussion of the beginnings of the early church:

> "We are here faced with the most baffling of all historical problems, and no final solution of it will ever be possible. One thing is certain, that the convic-

tion was borne in on the disciples that their Master who had been crucified was risen from the dead. Behind this conviction there must have been a real experience, but what it was we can not now determine . . ." (p. 177).

The evidence of the resurrection deserves positive analysis, not a dismissal.

In general, the commentary is doctrinally weak. Its treatment of the miracles is also unsatisfactory. "Whether viewed by us as historic facts, as poetic elaborations, or as symbols of faith, they are indispensable as miracles for the interpretation, not only of the Gospel of Mark, but also of the early evangelical tradition underlying Mark." In other words, the commentator says that these events were miracles to Mark; but he implies that Mark need not be taken now at face value. In the bibliography no popular or devotional commentaries are listed, and almost none of those that are listed are conservative in theology.

The objection that conservative thinkers can raise to this commentary does not concern specific statements so much as it concerns general atmosphere. It is brilliantly and beautifully written, containing a vast fund of learned exegesis and of acute observation, from which a student can draw considerable profit. He will not, however, find that it strengthens his faith in Christ as the God-man who came to redeem men. (*Reviewed by Merrill C. Tenney.*)

Prophecy

THE PROPHETIC FAITH OF OUR FATHERS. By LeRoy Edwin Froom. Vols. I-III. Review and Herald Publishing Association. 1,006; 863; 802 *pages.* $5 *per volume.*

Anyone interested in the history and development of the interpretation of prophecy now has a colossal stock pile of information at his disposal. Three of the promised four volumes of the most extensive survey of the subject ever published are now available at a price which cannot cover the cost of production unless the editions are much larger than those usually commanded by scholarly investigation into religion. The volumes are more than 800 pages in length in each case, one more than 1,000 pages. They are illustrated by numerous photographs and charts.

The work opens with a discussion of the primary documents, Daniel and Revelation, and their place in the biblical canon. The extent of prophecy in the Scriptures in general is discussed. Then begins a study of the place that prophecy has had in the church, period by period, man by man. The various interpretations are set forth with great fullness on the basis of extensive quotations.

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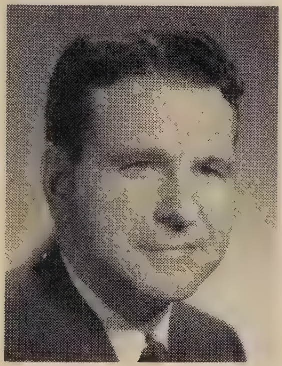

■ *Dr. W. A. Criswell began preaching at the age of seventeen. He is a graduate of Baylor University and Southern Baptist Theological Seminary where he received the Th. M. and Ph. D. degrees. After serving two pastorates in his native state of Oklahoma, he was called to the First Baptist Church of Dallas, Texas — the church made world famous by Dr. George W. Truett. Dr. Criswell is the author of* The Gospel According to Moses.

From the deep south comes this list of ten indispensable books. In publishing this report CHRISTIAN LIFE continues its crusade for better reading and more effective library building. Readers might do some serious checking. Perhaps this list compiled by the Rev. W. A. Criswell, noted pastor, will suggest a work or two needed to round out their libraries.

Besides the Bible,

- WEBSTER'S DICTIONARY. By Noah Webster.
- CRUDEN'S COMPLETE CONCORDANCE. Edited by Adams, Irwin and Waters.
- THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA. Edited by James Orr.
- A HARMONY OF THE GOSPELS. By A. T. Robertson.
- SYSTEMATIC THEOLOGY. By A. H. Strong.
- AN AMERICAN COMMENTARY ON THE NEW TESTAMENT. Edited by A. Hovey.
- A MANUAL OF CHURCH HISTORY. By A. H. Newman.
- THE LIFE AND TIMES OF JESUS THE MESSIAH. By A. Edersheim.
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Europe. The third covers early America and the first part of the nineteenth century. In the final volume will be published the story of the American Advent movement which began with the work of William Miller.

The author is a member of the teaching staff of the Seventh-day Adventist Theological Seminary in Washington, D. C. and editor of *The Ministry*, an official publication of the Seventh-day Adventist movement. The book is the result of an extensive and intensive search of European and American libraries. The writer believes in the inspiration of the Scriptures, understanding them, of course, to be in accord with the principles of the denomination of which he is a part. This neither validates or invalidates his researches as a whole, but conditions the point of view from which the material is seen. This point of view may be partly illustrated by the attribution of the authorship of the epistle to the *Hebrews* to Paul and by the statement that the acceptance of the outline of the canon of the New Testament "springs from the inspired and inherent truth of the writings themselves."

The symbols of prophecy are often illuminated by information on their use by contemporaries of the prophets collected in the volumes. The great writers of the church march one by one through these pages and contribute their prophetic studies to the great collection. Origen's dangerous methods are noted; Augustine's tremendous influence stands out; the contribution of Lacunza to modern prophetic study is emphasized. Whether the origins of the great prophetic interest that swept America at the time of the first World War will be effectively traced cannot be determined until volume IV appears. Any scholar interested in the history of the doctrine of the last things before the last hundred years may find these volumes informative. (*Reviewed by Paul Woolley.*)

Doctrine

THE KINGDOM OF GOD. By L. Berkhof. Eerdmans. 177 pages. $2.50.

The Kingdom of God, one of the most misinterpreted subjects in the written Word of God, especially since Kant's ethical concept came to market, is neatly handled in this brief volume.

Berkhof maintains, "The fundamental thought is always that of the reign of God, established in human hearts and controlling human affairs, effective in forming an obedient people, constituting a new order of things, and enriching the subjects of the Kingdom with inestimable privileges and eternal blessings."

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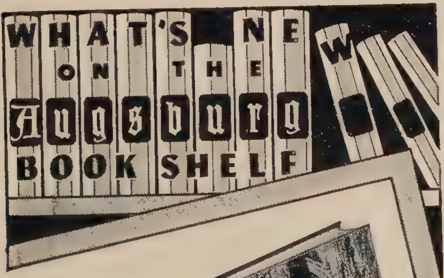

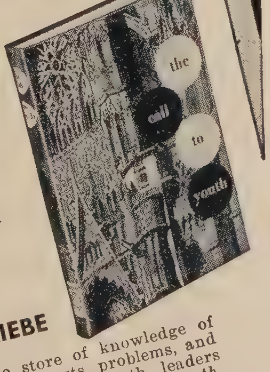

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This work, plus a reading of *The Kingdom and the Church* by Geerhardus Vos, will give the reader an understanding of the Kingdom as interpreted in Reformed theology.

Biblical

THE TEN COMMANDMENTS WILL NOT BUDGE. By B. A. Maurer. Concordia. 104 *pages.*

With a spirited, clearly worded exaltation for God and His Commandments, and a sharp rebuffing to the critics of the same, Maurer gallantly upholds his thesis, the Ten Commandments will not budge.

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GOLDEN TREASURES FROM THE GREEK NEW TESTAMENT FOR ENGLISH READERS. By J. A. Huffman. Standard Press. 160 *pages.* $2.

Here is a fascinating work which should both interest and benefit laymen as well as members of the clergy.

The first two chapters deal with the Greek language as an instrument chosen of God to record His New Revelation. Succeeding chapters cope with Greek words and phrases which, for the most part, have presented serious problems to Christian readers.

Along the line of subjects of interest the author has selected some "naturals" which will cause many readers to yield their attention. Remarks made on, "Who Are The Angels?", "The Significance of a Kiss," "Falling From Grace and Possible Restoration," "What About Election?" and "The End of The World," are certain to whet the spiritual appetites of the readers.

Naturally this ambitious undertaking will provoke some criticism. Especially, in that Dr. Huffman did not take liberty to fully substantiate his views on any one of the many subjects discussed.

It can be safely predicted that not a few theologians will frown upon the author's treatment of election. To hold the notorious idea that God votes for man's salvation, Satan votes against it and man casts the deciding ballot is to avail one's self to some rather pointed questions. Dr. Huffman rejects the idea that God is the effectual elector in that this seems to take away man's free will. Those who differ from the author, however, contend that man is free to act according to his nature, and anything other than this is to place man's will in bondage to irrationalism. Of necessity, then, the change in man must be effectuated from a source other than man's sinful nature. Man, therefore, does not choose the Lord and thereby becomes an elect, but, rather, he chooses the Lord because he is one of the elect. This interpretation does no violence to neither God's sovereignty nor man's freedom.

AFTER THIS MANNER. By J. C. Macaulay. Eerdmans. 86 *pages.* $1.50.

This is the last of Dr. Macaulay's pulpit and pen ministry as pastor of the Wheaton Bible Church. It is an inspiring, interesting and informative exposition of the so-called Lord's Prayer. Acquaintance with the crit-

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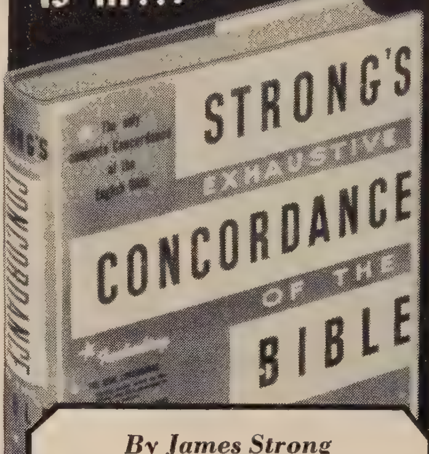

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ical and theological problems connected with the prayer is revealed although the author does not tarry on them.

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Boldly Dr. Macaulay declares that God hears the prayers of sinners, a disputed point among Bible teachers. He believes the prayer should be used in public worship, dispensationalists to the contrary. The difficulty of the ground of forgiveness is solved by a distinction between judicial and paternal forgiveness (p. 61). A healthy emphasis upon Christ as king and the existence of the kingdom at present is found. The interpretation is optimistic, healthy and balanced.

The book is beautifully printed and well written. It may be read in a little over one hour. (*Reviewed by H. J. Ockenga.*)

Biography

MARTIN LUTHER. By William Dallmann. Concordia Publishing House. 262 *pages.* $3.50.

We can never know Martin Luther too well. Few men are such an inspiration to a true Christian. Here, in a revised edition, is an excellent popular life of Luther. It is a good, meaty work, but easier to read than most novels. There are short paragraphs, vigorous, lively language, and practically no notes or references.

The book is full of illustrations (more than sixty of them), in nearly every case excellent ones. Dallmann's exposure of Roman Catholic evils is nearly as forceful as Luther's own. It is, perhaps, not becoming for him to assert in the Foreword, "The reader may rest assured the Catholic Church has not been wronged."

The reviewer wishes that a little more attention could have been paid to Luther's "tower experience" and to the way in which the Gospel became clear to him, bringing him out of the work-righteousness idea. The book would be still more excellent if Luther's strong language against the peasants were not explained away, and his occasional faults admitted, but the vigor, fearlessness, sanity and clarity of Luther's work for the biblical faith is wonderfully impressed on the reader.

The style is crisp and lively. Occasionally an English word is coined to fit the need. (*Reviewed by Paul Woolley.*)

Philosophy of Religion

A PHILOSOPHY OF THE CHRISTIAN RELIGION. By Edward John Carnell. Eerdmans. 523 *pages.* $6.

Professor Carnell opens his book by showing man's desire for security and preservation. Unfortunately most men fail to see that the answer to their search is to be found in the Christian religion. Man's attention needs to be called to the pertinency of the Christian faith, hence this volume.

The great bulk of the book is taken up with a defense of Christianity in the light of various contending alternatives. Lengthy chapters are devoted to immediate experience, Marxism, positivism, rationalism, humanism, philosophical theism, universalism, Catholicism, and neosupernaturalism. Dr. Carnell makes a careful logical analysis of

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each view and shows its weaknesses.

Even though the material of this work has substantial value, the book contains some short-comings. First, it is not a positive, constructive philosophy of Christianity, but rather a negative and polemical work. Second, nowhere, so far as this reviewer could discover, is there a clear-cut statement as to the nature of the Christian religion which is being defended. The reader is likely to be left up in the air as to what Christianity really is. (*Reviewed by Warren C. Young.*)

General

CHILDREN IN THE BIBLE SCHOOL. By Lois E. LeBar. Revell. 382 pages. $4.50.

Under the simple title *Children in the Bible School,* Miss LeBar has given us a thorough, scholarly and practical treatise on child psychology and on pedagogy as applied to children.

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F P A'S BOOK OF QUOTATIONS. By Franklin Pierce Adams. Funk and Wagnalls. 885 pages. $5.95.

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Compared to its bulk, biblical references are few.

Fiction

THE HEM OF HIS GARMENT. By Argye M. Briggs. Eerdmans. 314 pages. $3.

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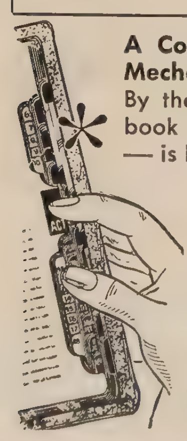

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WINE OF MORNING. By Bob Jones Jr. Van Kampen. 252 pages. $2.50.

With a seasoned grasp of the dramatic, Dr. Jones unfolds a stirring epoch which runs parallel with the ministry and trial of Christ.

Joel, a man with marked abilities, joins himself to the rebels who are pledged to overthrow the Roman rule and reestablish the Israelitish state. Robbery, murder, a mock uprising and love all contribute to the story as it rather quickly arrives at the scene of Joel's (Barabbas) conversion to Christ and capture by the Romans.

The author pushes a graphic pen, but in spite of this ability the story slows down a little when he narrates scenes rather than allows his characters to display this action.

In the author's passion to be pointedly realistic, his ironical "Author's Note" prefacing the book lapses into sarcasm.

Missions

LILLIAN TRASHER, NILE MOTHER. By Lester Sumrall. Gospel Publishing House. $2.

A concrete example of what God can do with a life fully yielded to Him, this is the story of Miss Lillian Trasher and her missionary venture in Assiut, Egypt. Miss Trasher is the founder of the Assiut Orphanage in which, since its opening on February 10, 1911, 6,000 children have been cared for.

The story of how the needs of these children have been met is a modern miracle, and the places of responsibility some of these children have filled is enough to thrill the heart of any reader. (*Reviewed by Gertrude Bowe.*)

OTHER BOOKS IN BRIEF

These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

Biblical

THE BOOK OF NUMBERS. By Charles R. Erdman. Revell. 142 pages. $2.

Dr. Erdman exposes very neatly the contrast between good and evil as he records the happenings of Israel as she traveled.

CHRIST AND THE INHERITANCE OF THE SAINTS. By Thomas Guthrie. Zondervan. 344 pages. $2.50.

These messages based on verses included in Colossians 1 are Christ-centered and reveal the Gospel preached so nobly by this 19th century Divine.

Biography

NOT OF THIS WORLD. By Lambert Huffman. Standard Press. 159 pages. $2.

This story of Dr. J. A. Huffman is beautifully and sympathetically written by his second son, Lambert. It gives a forthright expression of God's marvelous grace.

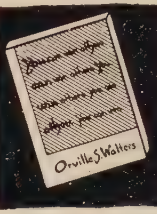
A MAN OF THE WORD: Life of G. Campbell Morgan. By Jill Morgan. Revell. 398 pages. $4.50 and $1.75.

From insignificance and failure, G. Campbell Morgan rose to heights seldom gained by mortal man. This biography is not a hastily put together work, but rather a story based upon the diary and records of the Morgan family itself. After reading this book, you will know G. Campbell Morgan as a close friend.

GIANT FOR GOD: A Biography of the late "Billy" Sunday. By Melton Wright. Carr. 168 pages. $2.75.

Something of the life, habits, achievements and passion of "Billy" Sunday is recorded in this brief but interesting volume.

(*Continued on page 68*)



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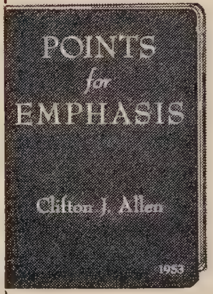

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CAMPUS CHATTER

by Charles Huttar

THERE'S never a quiet moment on Christian campuses these days. New and returning students have gotten into the swing of campus life, punctuating long paragraphs of study with periods of social diversion.

But the busy activity didn't just begin in September—in most schools it has been going on all summer.

Take for instance Asbury College, down in Wilmore, Kentucky. It literally had a noisy summer. In June, when we had an opportunity to visit the grassy 25-acre campus with its charming red-brick buildings, workmen were putting in partitions, doorways, and laboratories to transform a gymnasium into a science building.

This was made possible by the completion of the new Doddridge-Holland Student Center, costing $250,000 and including not only a gym but a swimming pool as well!

Into the space formerly occupied by aspiring scientists, the blueprint called for extending Asbury's administrative offices. So it promised to be a busy summer. In addition, work was being done on a new athletic field, presented to the school as a gift by the class of '53.

Ann Ausband, a member of the class of '53, has taken over as editor of the Asbury *Collegian*, Asbury's newspaper for its 850 students.

Building was going on at Wheaton College, also. A new dining hall went up this summer to take the place of the three separate units formerly used. The $250,000 modern structure was Wheaton's third building in two years. College officials report more on the way.

Senior Lorraine Hoey, a journalism major and free-lance writer, is editor of the Wheaton *Record* this fall. Her name has appeared previously at the head of stories in *Power* as well as other magazines. . . . Chuck Johnson is Student Council prexy, and John Shenk, who worked up the hard way after two grueling years as photographer, is editor of the *Tower*, Wheaton's yearbook.

Bud Schaeffer, former Wheaton basketball star and later pro cager, went traveling this summer with a group of Trojans from Taylor University, Upland, Indiana. They were very much the champions after setting up a brilliant small-college record last winter. Their itinerary included Formosa, Manila, and Hong Kong. They went, according to a United Press dispatch, "to

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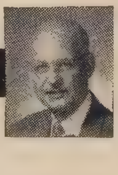

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play exhibition matches and to spread the Bible." Their program, the dispatch said, was to "preach sermons between matches." We are told that the actual proportion of appearances in each showed more emphasis on the preaching.

Dallas Theological Seminary was the scene of another badly needed construction job this summer. Workmen raced to build a $125,000 Lewis Sperry Chafer Chapel in time for the opening of the rapidly growing seminary. President Chafer, 75, broke ground April 27. The chapel will seat 500, and will include complete facilities for radio broadcasting recording, and transmitting.

Another prominent seminary is acquiring a new building. It is for classroom and administrative use, going up at a cost of $650,000 at Fuller Theological Seminary in Pasadena, California.

With its enrollment increasing from 135 to around 3,000 in its 25 years, Bob Jones University is faced with a crowded dormitory problem despite the completion this summer of a new men's dorm, Loren Jones Hall. . . . BJU held opening exercises for the new school year September 3, and the next day Founder Bob Jones, Sr., paid students a farewell before leaving for a six-week missionary tour of the world. . . . The "unusual" Greenville, South Carolina, university celebrated its silver anniversary in grand style by awarding 25 honorary degrees at commencement last May. We are watching for BJ's centennial with some anxiety. . . . The science buildings and the infirmary at Bob Jones also came in for some face-lifting and addition this summer.

Don Blaser pretty well governs the student publication at Trinity College and Seminary, Chicago. He was chosen last spring as editor of the Trinity *Digest* and the *Trinitarian.* His associates are Don Nelson on the *Digest* and Marilyn Jaeger on the yearbook. . . . Howard Nelson from North Dakota is president of Trinity's A Cappella Choir this year. . . . Twelve "Trinitarians" spent their summer in a "Christian Crusade," traveling through the Midwest doing evangelistic work.

Eastern Baptist Theological Seminary opened its college division for the first time this fall in a suburb of Philadelphia. Within the space of just one year, the seminary trustees had made the decision to expand, bought an attractive site in St. Davids, secured state approval on a four-year bachelor of arts course, built and equipped an up-to-date science lab, and provided on-campus living quarters for students. The homiletics department is being enlarged too, offering new courses.

Clinton H. Tasker, rescue mission superintendent at Syracuse, New York, is leading a unique course at Houghton (New York) College on rescue mission methods.

Baptist Bible Seminary's growing enroll-

(*Continued on page* 66)

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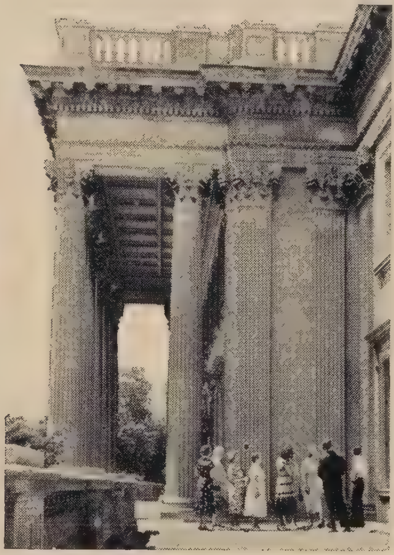

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(Continued from page 64)

ment (355 last year) included transfer students from 34 colleges and universities last year, the registrar reports. . . . BBS, located in Johnson City, New York, is another on the list of Christian schools boasting new buildings this fall.

Student leaders at Wheaton College Academy this fall are Bruce Johnson, Student Council president; Jim Hanchett, senior prexy; and Leigh Beveridge, junior class head.

Western Baptist Bible College now offers a four-year course in the department of sacred music, in addition to the single course previously given in the department of pastoral education.

Los Angeles Baptist Theological Seminary received a verbal orchid recently from no less an educator than Dr. W. F. Albright, professor at Johns Hopkins University and prominent archaeologist: "You raise scholastic standards by combining genuine spiritual approach with the virtues of hard work."

The Missionary Training Institute, known as Nyack, is completing its seventieth anniversary as the first Bible school founded on the North American Continent. Over 10,000 graduates have gone forth to serve as Christian leaders in more than 47 Protestant denominations in 48 states and more than 52 countries.

New additions to the faculty include Miss Laura J. Boyd, Dean of Women and instructor in English, and Rev. T. Robert Moseley, instructor in missions and history.

Miss Edna Griffenberg, chairman of the department of organ, is taking a year's leave of absence to serve HCJB and thus relieve their organist for furlough.

Mendelssohn's *Elijah* will be presented by the Nyack Chorus November 25 at the Fall Oratorio Festival featuring as soloists, Rev. Ray Mcafee of Chicago and Miss Geraldine Southern of the Nyack music faculty.

Evangelist W. G. Weston is the speaker at the Fall Evangelistic Services.

The 1953 *Missionarian* will be edited by Bill Fry and managed by Charles Robie. President James Watkins will lead the activities of the Missionary Society for the fall term.

Well, that presents a picture of what's been going on at Christian schools during the summer—and of the sort of ideals Christian education tries to keep in mind.

Then there are some Christian students who have had the advantage of two, three, four, or five years in an environment of such ideals. They have ended that period with graduation this summer, and have gone on to other fields of work or study.

This columnist is one of 'em. So he will hand the battered typewriter and the title *Campus Chatter* editor on to the next writer of this column, and become one of many thousands who are putting their Christian education to the test by applying its lessons in the world. END

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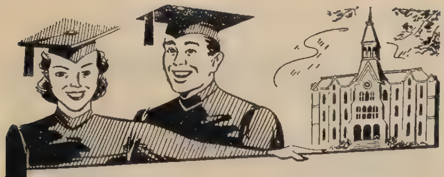

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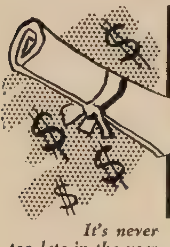

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(*Continued from page 62*)

Pastoral Theology

THE CHIEF STEWARD. By J. E. Herrmann. Concordia. 113 pages.

This book written with the Missouri Synod clergy in mind is an exceptionally well balanced, stimulating work destined to urge the chief steward on to a daring, effective ministry. Recommended for the clergyman's library.

CALLED OF GOD. By Gilbert L. Guffin. Revell. 128 pages. $1.75.

The ministry is placed in a favorable light in this work, showing how important it is and how effective it can be by following the issues of the Bible.

FOR CHRIST AND THE CHURCH. By Idris W. Jones. Judson Press. 102 pages. $1.

A church membership guidance book which is written with Juniors in mind.

I WILL FOLLOW JESUS. By Elizabeth Norton Jones. Judson Press. 63 pages. $.50.

A book to be used by Juniors in reference to the course suggested in *For Christ And The Church.*

Juvenile Fiction

A FRIEND FOR BEANIE. By Susan B. Consky. Moody Press. 127 pages. $1.95.

This is a beautiful, durable book containing a good message of everyday Christian life illustrated by large pictures. For young children.

SILVER STAR AND THE MUSTANG ROUND-UP. By Basil Miller. Zondervan. 73 pages. $1.

A story centered around Grand Canyon which shows how young children can have real Christian courage in the face of difficulties.

THE LITTLE SHEPHERD. By Anna Potter Wright. Moody Press. 119 pages. $ .85.

A little shepherd boy is the means used by God to bring together several grown folk who had been walking as "individualists."

CHIPPER PICKS A FAMILY: And other stories. By Wanda Schickling. Moody Press. 128 pages. $ .35.

A Colportage book containing twelve short, Christian stories.

AURIE'S WOODEN LEG. By Lionel A. Hunt. Moody Press. 128 pages. $ .35.

This story which begins with physical death ends with happy tones of spiritual life. The setting has a touch of Dickens.

FOREST FOLK TALES. By Marian M. Schoolland. Eerdmans. 89 pages. $1.

Here is a little book of animal stories cleverly illustrated and imaginatively written which does not forget the God Who made the animal kingdom. Written for children in primary and early junior age.

Juvenile Non-fiction

ADVENTURING WITH GOD. By Mildred Hatch. Warner Press. 64 pages. $ .35.

Twenty-three stories (one for each week) and twenty-three weeks of daily Scripture readings constitute this little paper-bound booklet. Good for very young readers.

FOLLOWERS OF JESUS AROUND THE WORLD By Mildred Hatch. Warner Press. 64 pages. $ .35.

Twenty-three stories (one for each week) about little folk in many lands. Scripture readings for twenty-three weeks are included. For young readers.

WHAT GREAT THINGS. By Josephine Hope Westervelt. Moody Press. 127 pages. $ .35.

This entry in the Moody Colportage Library contains ten stories concerning God's wonderful care for His people, especially those in foreign fields.

THE STORY OF MOSES. By Harriet I. Fisher. Moody Press. 127 pages. $ .35.

With the use of simple words, the life of Moses is told in twenty-three parts.

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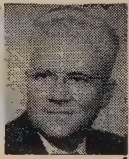

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Church & Sunday School Management

Project Six

To encourage evangelism in the Sunday school.

Worship with Music and Song

Strings and Brass for the Kingdom

by Mildred Rader

A VAST army of instrumentalists attend our Sunday schools and churches across the nation, whose talents are not being utilized. These musical resources should be used. The following eight-point plan, based upon practical experience, is suggested as a guide to help you organize this group:

1. Get the permission and backing of the Pastor or some other person in authority.

2. The amount of money available will determine your planning. In this case the down-payment will be the largest expenditure, (unless you expect to purchase instruments later). Because of the average price of books, it is well to allow a minimum cost of $2.00 for every player you include. Your plan of financing will be worked out according to your local situation, but remember that instruments and other equipment receive better care when they are owned by the players.

3. Find your musicians. A mimeographed questionnaire is best for this purpose. Whether your objective is a strictly teen-age group, or an adult group, distribute the questionnaire to that age-level, unless you have good reason to throw the door open to everyone from 8 to 80. The list of questions should not be long, but you should have the necessary information to help you plan intelligently such as: instrument played, if owned, ability to read treble and bass clef, experience, willingness to attend a weekly rehearsal and service, any extra instruments available for others to use.

4. Tabulate the results. If you lack knowledge in balanced instrumentation, get the high school bandmaster to help you. Whether you have four or forty players, you must have full harmony represented, and as complete a tonal range as possible. You will probably find yourself with more pianists and violinists than any other one instrument. The latter can be switched to other keyboard instruments, if they can be obtained, such as the xlyophone, marimba, piano-accordion, chimes, vibraharp or bells. Some of these can be learned easily with little or no previous experience. The violinist also can switch to other instruments in that family. Brass players can switch to instruments with similar mouthpieces and playing in the same clef, more easily than switching to reed or other instruments. You may find also, some who can double on quite unrelated instruments. Whatever results the survey reveals, invite only those who can contribute toward a well-rounded ensemble, owning their own instruments, which should be in working condition.

5. Order enough music. Average order should be one copy, and one stand to every two players. Your first source of music should be the orchestrated edition of your own church hymnal. A look at the title page will give you the information, if this is available. Most of the large songbooks provide such music. For example Tabernacle Hymns number four furnishes parts for twenty-nine instruments, others from fourteen or more players.

6. Announce the first rehearsal and organization meeting.

7. Make a chart of the seating arrangement, or mark every chair with a name. Have a brief outline of your schedule. Start every rehearsal with prayer. The objective of every player should be to glorify God with the music. In preparing the presentation of simple hymns, always read the words of the song. This will make suitable interpretation possible.

8. Keep the program going. Ensembles have died many times because of a leader who loses interest in working after the initial flurry is over, and who phones up the last moment to cancel a rehearsal.

The Psalmist says, "Upon a psaltery and an instrument of ten strings will I sing praises unto Thee." (Psalm 144: 9).

You, too, will find string and brass can be effectual instruments in the Master's hand for His own praise and glory. END

There is joy in praising God with music.

Call to Worship with Bells or Chimes

by Jack Deagan

Vice Pres., J. C. Deagan, Inc.

BELLS or chimes in the church tower, especially if the range is adequate to play musical selections, can greatly extend the influence of the church and noticeably increase attendance.

If the bells or chimes are equipped with automatic devices which announce the time of day (such as the quarter-hour and hourly Westminster Peal), or the Angelus, the community comes more and more to rely upon the bells or chimes as a time-guide, a source of pleasurable and uplifting music, for the announcement of weddings, the sad knell for a departed neighbor, or as a reminder to prepare for worship. It also becomes more aware of the church itself and its meaningful purpose. The value of this versatility of bells or chimes cannot be measured as it applies to those who, due to handicap, illness or other reasons, cannot themselves be physically present in the church.

Today, there is a steadily mounting interest in this form of music, as more churches every year come to regard bells or chimes as a means of communicating their message.

There are essentially only two distinct uses for church bells or chimes—they are used *outside* in the tower or belfry to reach the community at large, and *inside* the church as a voice of the organ for the benefit of the congregation at worship. Some of the modern electronic tower instruments can be, and usually are, employed in both ways.

Because of the general lack of knowledge concerning bells and chimes, people often have purchased the first instrument investigated, and later discovered, to their great regret, that another type of instrument sounds much better.

What is a "true-bell tone" as it applies to electronic carillons? If this tone is an imitation of a cast-bell tone, it will contain certain dissonances peculiar to the cup-shaped cast bell. All chimes and bells possess predominant harmonics and partials not present in other musical sounds. One of the strongest and the most dissonant of these partials in a cast bell is the minor third which appears above the strike tone. This characteristic, while not displeasing in a single swinging bell, is most discordant and undesirable in a carillon (stationary bells) on which musical selections are played. It is this minor third harmonic which correctly causes the listener to claim that "the carillon is out of tune" irrespective of the half-apologetic, oft-repeated claim that the minor third gives the carillon its "peculiar but lovely" dissonances—the "out-of-tune" effect which in bell music becomes "a thing of richness and beauty."

Factors to be carefully considered before purchasing a tower music instrument are: first, and foremost, is it actually *pleasing* to the ear, especially when played in

(*Continued on page* 78)

Youngsters enjoy the team work and harmony of blended voices choral reading affords.

Choral Scripture Reading

by Laura S. Emerson

"CRY!" intoned the deep voices of the boys. "What shall I cry?" asked the girls.

"All flesh is grass,
And all the goodliness thereof is as the flower of the field," the entire choir chanted.

"The grass withereth," added the boys' voices.

"The flower fadeth," echoed the girls.

"But the word of our God—shall stand—forever," finished the boys and girls together triumphantly.

As these young people read a compilation of Scripture passages chorally, the congregation listened reverently and worshipfully, sensing anew the beauty and strength of the divine Word of God.

"Just what is a choral choir?" you ask.

The speaking choir is a balanced group of blended voices speaking poetry or the Scripture with special attention to the message and to the beauty of the rhythm and words. Choral speech is an ancient art revived from Bible times. Many of the Psalms were originally read antiphonally. Because of its poetry and pure beauty, the Scriptures furnish some of the choicest material for choric reading.

One of the goals of a Sunday school teacher is the teaching of the Word itself. But the assigning of a passage of Scripture for memorization is to many a laborious task. The meaning is uncertain, and often the words are strange. As a choir discusses the interpretation of a selection, and reads it orally, the message is clarified and surprisingly, it is memorized with little effort.

"Where shall I begin?" you wonder.

To start with, you will want a group of all girls or all boys, or a very nearly equal number of both who want to participate in a speaking choir. I found such a group in my high school Sunday school class. A choir of eight to fifteen or twenty is typical. You will need an objective, such as reading for the opening worship exercises or on special occasions. Time, a larger portion than one first thinks, is necessary for rehearsals, which must be fully attended. Test the voices for pitch and balance, and arrange preferably in a wedge shape with the light voices on the right and the dark on the left, considering height and appearance as well.

The choir director himself must be able to read well, to inspire all to participate, and to present the fundamental laws of good articulation, resonance, and variety of expression. Above all, he must know and love the Word in order that choric reading will become a worship hour.

To introduce a selection for interpretation, the director may first read it to the group. They in turn discuss its meaning, background and spirit, note its structure and rhythm, and determine its tempo. The director will then lead the choir indicating entrance of groups, rhythm and emphasis.

"Is all Scripture adaptable to choral reading?"

All that is universal in its application. While the twenty-third Psalm is intensely personal, it has become universal in spirit. The balanced parallelism of the Psalms and of Proverbs, as well as the orations of Isaiah, the thirteenth chapter of I Corinthians, the Commandments and Beatitudes are favorite selections.

Just as there are solos, duets, and quartets in singing, so there are the various types of choral rendition. Psalm 136 is best read by a solo voice with the choir giving the refrain in each verse, "for his mercy endureth forever." Even very small children can intone this wonderful refrain while an older child or the director acts as soloist.

Some passages are best read in unison. But the most typical choir reading is the antiphonal or two-part where the lighter voices ask the question, and the heavier voices answer. Psalms 24, 121, and 150 are good examples.

Many religious education leaders have welcomed this revival of an old art and are directing the boundless energies of youth into creative channels of worship for the entire congregation. END

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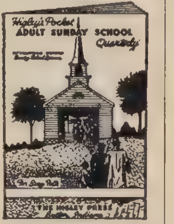
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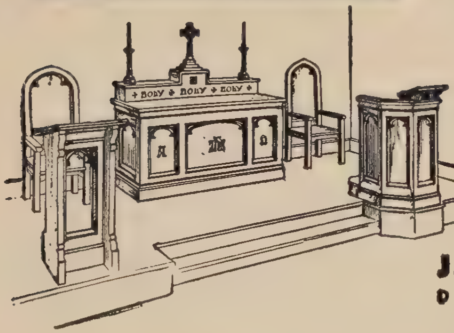
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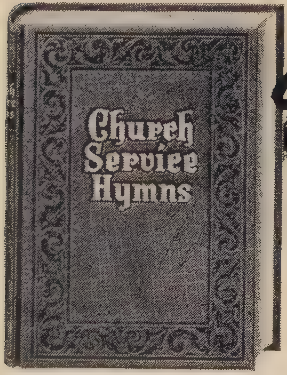
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IN A Sunday school contest you must be ready for anything and everything. Never let a calamity get you down. Take advantage of a seeming catastrophe by turning it into a dynamic success.

A rainy day naturally causes frowns and pupils are almost expected to be absent. This situation can be mastered by forming a human canopy of umbrella holders from the church door to usher the people in. Play up the idea by having old umbrellas donated. Colorful contest announcements can be tacked to the umbrellas during the contest period which will be a good way of attracting attention to the contest. The pupils, especially boys, will enjoy holding the umbrellas.

Maybe you aren't too optimistic, and your goal isn't set high enough. Don't let the number set be reached before the end of the contest period. To keep the competition keen and interest high, and of course to get the greatest number in, keep changing the goal, if necessary, to a higher figure. If the number is unreasonable, however, the opposite effect will result. Pupils will think they don't have a chance. Therefore evaluate the situation accordingly and set your mark to the pace of the runners and progress of the race.

We're assuming classes will be doubled and crowded out. Be sure to have substitute teachers on hand and others ready to help by starting new classes. Perhaps rooms can be partitioned off to make space available for the formation of added classes and the dividing of those that have become too large for one teacher. If this is taken into consideration in advance, it will save unnecessary confusion and discomfort. Also, have an extra supply of quarterlies on hand and especially Sunday school leaflets to give out to all the new ones attending.

Introduce the new pupils to everyone and welcome them warmly. A peppy welcoming chorus with a contest emphasis can be sung at the opening period.

(*Continued on page* 78)

Human canopy meets the emergency.

Background Music for Flannelgraph

by Billie Avis Hoy

OF ALL the flannelgraph stories in our church library, "The Christian Soldier" still gets top billing. Anything that is good can be used over and over again, yet I wanted a new way of presenting him to keep the youngsters from becoming tired of repetition. I wanted to bring him to life, give him feeling, make his message as thrilling as real soldiers on parade. There is nothing quite like music to create the desired atmosphere and help tell a story.

I started by putting an instrumental recording of *America the Beautiful* on the record player, with the volume turned low enough to be background music and not drown my voice. Then I told about Ted, a typical American boy, who loved his country and all the good things we in America enjoy. Because he loved America, he wanted to join the U. S. Army. The day he was old enough he tried to enlist, but was turned down because of a heart condition.

This is the perfect introduction to the Christian Soldier. No one with a heart condition, sin, can enlist in Christ's army. I read Jeremiah 17: 9 and explained that the only way to get rid of this heart condition is to have Jesus come in and cleanse it with His shed blood. Then I played *Lord, I Want To Be a Christian.* The words are simple and beautiful with repetition that children love.

Next I pointed out to the boys and girls that there are no drafted men in the Christian army, only volunteers. It is a rugged life and Jesus can't use half-hearted soldiers who will do half a job. With this I played *As a Volunteer,* first telling the boys and girls that the song would tell them the name of the Captain and the kind of soldiers He needs. This is a lively number and describes Jesus as the captain calling for loyal, fearless soldiers. The children enjoyed joining in on the chorus.

Next I dressed the soldier in the uniform described in Ephesians 6: 11-17, being careful to point out that there is no protection for his back, therefore there is no place for a coward or deserter in the Christian army. Last of all I put the sword in his hand, telling the youngsters that this is the Christian Soldier's only piece of offensive equipment, and that they will have to listen to the next record to find out what it is. They were to listen for the name of the battlefield and the length of time for which a Christian soldier volunteers. Then I played *I'm on the Battlefield!*

Music helps bring the story to life.

After the closing prayer we played *Onward, Christian Soldiers* and the boys and girls marched from the room singing with the record.

Since then I have used records with other flannelgraph stories, finding the Christmas and Easter stories especially adaptable to this treatment. When I use "sound flannelgraphs" with my Sunday school class, I always encourage the boys and girls to sing along with the records, which they enjoy doing. It also helps them catch the meaning more readily when they repeat the words, and they will think of the lesson each time they sing the song in the future.

There is a record suited to almost every flannelgraph. For example, *Didn't My Lord Deliver Daniel* is a fine ending for Daniel in the lions' den. *Faith of Our Fathers* works in nicely with stories of Paul or Peter. The Negro spiritual *De Old Ark's A-movin'* can be used with Noah and the ark.

Many times boys and girls will learn a lesson more quickly while listening to a record than to just hear someone tell it, and the story helps them understand the words to the song. END

Attention Christian Musicians

■ You will be interested in knowing that under the auspices of the American Guild of Organists a prize of $100 has been offered by The H. W. Gray Co., Inc., to the composer of the best anthem for mixed voices submitted by any musician residing in the United States or Canada.

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Attention Getter

Blackboard Themes

by Sylvia Mattson

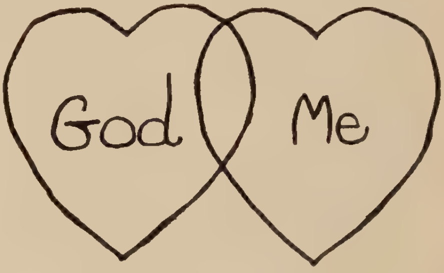
FROM the time of the one-room school-house to the present day, the blackboard has been the most important piece of equipment used by educators. This piece of equipment can be a wonderful medium through which the gospel message can pass.

There is no such thing as "monotonous teaching" with a blackboard for there are many ways in which the blackboard has been used effectively.

The sketch method employs the use of circles, squares, hearts, the cross, and many shapes produced by a few chalk lines. Let me illustrate by using the heart.

We know that a heart represents an individual, and that person may be either good or bad. A righteous person can be shown by filling in the heart with white chalk, or by writing the word, "Righteous," in the heart. An evil person may be shown by writing the word, "Evil," into the heart, permitting the blackness of the board to show through.

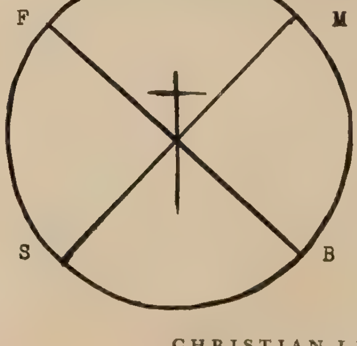
Let us see how a lesson on love can be sketched on the board. The most important love in the world is that form of divine love which joins man to God. Thus:



God's first commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The second important love in the world is toward others. (Erase the word "God" and replace with the word "Others.")

God hath said "thou shalt love thy neighbour as thyself." If the class is composed of married couples, the lettering in the hearts can be erased and changed to husband joined to wife, or huband and wife joined to children.

Circles are good to use on the blackboard. A lesson on the topic "Home" can be given in this manner:



Draw a circle to represent the "Family Circle." Make four spokes to represent the members of the family. You can use an "F" for father, "M" for mother, "S" for sister and "B" for brother, this being a complete family. Impress upon the class the importance of each member working with the others in the household. (Erase one spoke and ask the class if the wheel will run as well as it did before.) The hub of the wheel is the most important part for the wheel would be of no use without it. With a red piece of chalk make a cross for the hub. All activities in the family should center around Christ.

The outline method is very popular in blackboard teaching. A simple outline of the Gospel story is as follows:

1. God's verdict:
"Evil continually." (Genesis 6: 5)
"Vile affections." (Romans 1: 26)
"Filled with unrighteousness." (Romans 1: 29)
"All have sinned." (Romans 3: 23)
2. God's judgment:
"I will destroy man." (Genesis 6: 7)
"Worthy of death." (Romans 1: 32)
3. God's provision:
"By grace are ye saved." (Ephesians 2: 8)

Here are a few more simple outlines:

God knows (Prov. 15: 3)
- man's ways. (Prov. 5: 21)
- man's thoughts. (Ps. 139: 2)
- man's heart. (Prov. 15: 11)
- man's works. (Rev. 3: 3)
- man's foolishness and sin. (Ps. 69: 5)

The Christian grows
- by Bible study. (Acts 20:32; 2 Tim. 2: 15)
- by Prayer. (James 1: 5; Col. 4: 2, 3)
- by Christian Fellowship (Acts 2: 1, 42)
- by Service. (James 2: 14-17)

The acrostic method can be used occasionally to lend variety. Select the theme of the lesson (such as service, prayer, etc.) and with the aid of a dictionary, build outlines by using the letters in the theme word. The letters from the word "Fellowship" could build a lesson as follows:

F ellowship with God in Old Testament (Genesis 5: 24, Genesis 6: 9).
E ternal fellowship with God for believers (Isaiah 57: 15).
L ove of Christians provides fellowship (Acts 1: 14; Colossians 2: 2; 1 John 1: 3, 7).
L ord provides fellowship (1 Corinthians 1: 9; Colossians 3: 3; John 15: 4).
O rdinance of fellowship (Galatians 2: 9).
W icked do not provide fellowship (1 Corinthians 10: 20- 1 Corinthians 15: 33; Ephesians 5: 11).
S unday worship provides fellowship (Hebrews 10: 25; Acts 2: 42).
H oly Spirit provides fellowship (John 14: 16, 17; Romans 8: 9).
I nstruction from Gospel provides fellowship (1 Philippians 1: 5).
P reaching Christ brings more into fellowship with God (Luke 24: 47).

Here is a simple one that is frequently used:

J esus
E ternally
S aves
U nworthy
S inners.

Another trick to use in blackboard teaching is to *over work certain words or letters,* thus:

At Thy Call,
Christ, I Come

(*Continued on page 77*)

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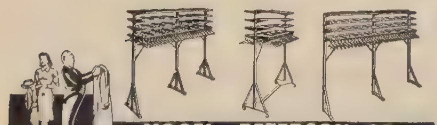

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Wrapping gifts for missionaries is fun.

HAVE A MISSIONARY CHRISTMAS PARTY *in October*

by Eunice Fischer
Sunday School Consultant, Scripture Press

TO FOSTER missionary emphasis in the Sunday school, encourage the pupils to make and send Christmas gifts to the missionaries in October.

Plan a missionary Christmas party by appointing a decoration, program and refreshment committee.

Hold the party on some Friday night in October. It is generally best when children are present. Begin at 7: 30. As the folk arrive, have two young girls pin name-tags on the guests to help them to become acquainted. Encourage folk to talk informally and visit missionary displays in various corners of the room. These displays can be made of crepe paper and miniature figurines, a mirror for a lake, with pipe-cleaner "trees" and grass huts on the edge of the sand. Some of the teen-age girls might be responsible for making these miniature stations showing where each missionary is stationed.

The program may consist of missionary and Christmas songs, presentations of the gifts by the various departments, and a devotional by the pastor. Perhaps a brief talk might be given by some missionary or serviceman who spent Christmas away from home.

A letter from the church to each missionary might be typed and on display for those present to autograph. If your school has a missionary chairman, he could outline plans for future projects. About 9 o'clock refreshments can be served.

The children in the younger departments can make individual Christmas cards some Sunday during the handwork period. Provide white sheets of paper cut in the shape of a star or a bell. Have paste, scissors, Christmas seals, and bits of red, green and gold paper on hand. Children who are able to write may choose a scripture verse to add to their card such as: "He loved us and sent His Son," or "Thou shalt call His name Jesus."

In the Primary and Junior departments, the pupils will enjoy making a scrapbook, using old Christmas papers and other sources for pictures. Each child can add a page to the scrapbook, signing his name at

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the bottom. (It may be best to use thin airmail paper for making the scrapbook, to reduce weight.) Simple though these scrapbooks may be, the missionaries will appreciate them and no doubt have use for them in their work. When the missionary comes home on furlough, he can personally thank the children, thus strengthening the bond between them.

Any children of missionary couples on the field, also should receive a gift from one or more departments.

A good class project would be for the teacher to buy a bright-colored shoe bag having sections for 8 or 12 shoes. Each pupil brings a small, well-wrapped gift and slips it into one of the sections. The missionary will enjoy opening each gift, and then very practically use the shoe bag.

Teen-age classes or departments could be asked to obtain a magazine subscription or a book which would be duty free. Girls' classes could make canned fruitcakes or send specially designed stationery.

The older women's classes can have a special project of their own. Each of the class members could be assigned a certain day of the week and on a green card cut in the shape of a Christmas tree this note can be added: "I will pray for you every Monday morning." Other members could fill in the remaining days of the week.

Some departments may prefer to have a Christmas card shower. Envelopes could be given out with the address of a missionary. Request that class members enclose a card or letter, stamp it and bring it to class to be placed on a cardboard "Christmas tree" before they are taken down and mailed by the class secretary. Fuller co-operation is assured by asking the class members to bring the cards to Sunday school to be displayed and mailed as a class project.

Another suggestion would be to make up an album.

All this will serve to give you *two* Christmas seasons, which will double your joy as well as encourage your missionaries and foster a renewed missionary spirit in your Sunday school. END

BLACKBOARD THEMES

(*Continued from page 75*)

He who S erves / eeks the L ord / ost

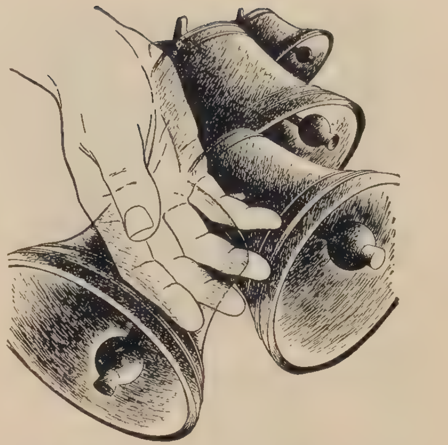
Let / Live { the Word } in / out

The crossword puzzle method is illustrated in this lesson that joins the believer (you) with God:

G
Y O U
D

The five methods that have been illustrated are only a few of the ways in which the blackboard can be used in Christian education. Even these methods can be varied by the use of colors. Also, if you want to emphasize a point in the lesson, use a piece of red chalk. An "X" placed at the spot that you wish to emphasize will do the trick.

If your church has provided a blackboard for your room, don't let the cobwebs cover it! END



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BELLS OR CHIMES

(Continued from page 70)

chords; is the instrument equipped with *controllable* dampers to prevent the intermingling and blurring of *unrelated* tones and still permit the harmonious blending of *related* tones; is the instrument playable from a simple one-manual console or easily connected to the organ, making it a *complete* and versatile instrument which can be used

1. Within the church—as chime alone.
2. Within the church—in combination with the organ; and, if so, is the instrument *positively* in tune with the organ.
3. From the tower—as tower chimes or carillon.

Since chimes and bells are usually purchased but once in a lifetime, and the instrument installed will undoubtedly be heard by generations of listeners, it behooves the prospective purchaser to exercise care. The sound of the tower bells or chimes will be a call to the community, beckoning them to the house of God. END

CONTEST MORALE

(Continued from page 72)

Don't put off calling. Immediately contact parents of new pupils and urge recent students to bring along their friends. Hurry up and get after everyone. Scour the community. Leave no part of your territory uncovered. Determine to make it impossible for your neighborhood to be unresponsive. Move out to other districts. Don't give up! Work through the parents, children and all possible prospects. Be consistently insistent and pleasantly urgent.

To accomplish all of this you must have an aggressive staff filled with zeal and determination. They will set the tenor of the entire contest. So the emphasis should begin with them. Their interest and fervency should be kept alive by very frequent prayer meetings, social gatherings and weekly report sessions. At these sessions activities should be summarized and an account given of the headway being made. Problems should be discussed and possible solutions offered.

Now with your programs carefully planned, enthusiasm high and faith strong, you're out to win. Expect great things! You can't and won't be disappointed. END

Contest Booster Reminder

Do you have the Contest Activity Chart featured in last month's issue posted on your bulletin board? The preliminaries should be well taken care of by now. Soon the contest days will begin and the committees will welcome these program hints and helps.

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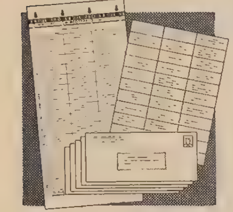

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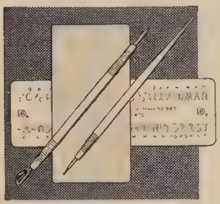

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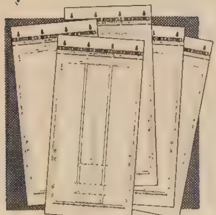

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GROVENOR RUST
editor

Camera Techniques — New Fall Releases

The other day a young lady home on furlough from her mission in Africa asked, "Why don't you tell us something about how to take good motion pictures so we will have more interesting films to show those who are interested in us?" Several others have remarked in similar vein recently, so it looks as though I shall give in this month.

The first question you want to answer is *why* you want to make a film. First, who is your primary audience going to be? Secondly, what purpose is the film to assist you in accomplishing?

This leads into the idea of a script or plan. A script will help to keep your mind on the message you want to convey. Also, it will give you a guide for making sure you get those things pictured which need visualization most.

Try to divide your script into scenes or subjects and then number them. This will be very helpful when you are editing the picture later, especially if you employ some sort of a big number card with the appropriate numerals on it for each scene. Photograph this at the beginning of each scene if possible. You can use a slate or small chalkboard for this.

Now for a few hints about the framework of your script. Remember that most of your audience never have been where you are serving, so they will want to see what things look like on your station. They also will want to see you actually at work, *entirely oblivious* to the existence of a camera. Plan for moderate length shots of various phases of your work, woven into a story-like series of sequences that will keep audience interest high. Guard against using scenes that you personally think are interesting. Seek for continuity of action and thought that has a smooth development of the theme or challenge. Balance the unusual with the anticipated and strive to communicate the *feel* of your work to the audience by what they *see*. Don't be afraid to work your personality and point of view into your story. This will help to convey a more accurate picture.

If you have telescopic lenses for your camera, use them to obtain close-ups of life and behavior which do *not* betray your presence with a camera by stares and other reactions which destroy the feeling of authenticity and naturalness. Study your script and note where such scenes would increase the vividness and power of the story you want told at those places, then keep looking for such shots as you go about your work. Remember, with a script to guide you, you will not have to shoot everything in the order in which it will appear in the final film. Therefore, take the shots when you can get them.

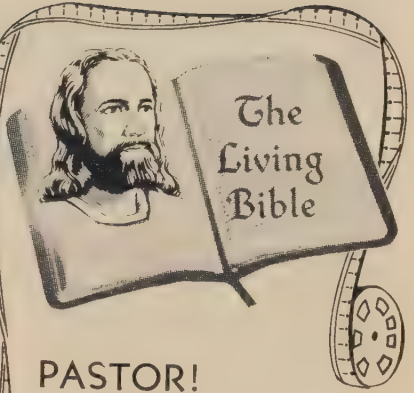
Since your medium is the *motion* picture, plan to capture *movements* that speak eloquently of what is on your mind. Do not be reticent about cutting a scene from your script that seems to lack them. Seldom will you harm the message you are trying to tell. Long scenes of groups of people, houses and other buildings are deadening to a motion picture film unless they have lots of activity in the foreground. You are telling your story *in pictures* that show motion, not just illustrating a talk or a written script.

An idea or two about technical matters will close this limited discussion. If you can at all find it within your area of possibilities, expose your film at sound speed, 24 frames per second. It will give a smoother showing and you can then add either the new magnetic strip sound track or the conventional and most generally used optical sound track. This speed requires more film per second but leaves you free to improve your film later.

Exposure should be carefully watched and an accurate exposure meter plus the film maker's recommendations for special problems will be about the best insurance against poor pictures. Sometimes, reflectors can improve light in deep shade or interiors sufficiently to get a usable scene, by throwing the sunlight into the dimness. Plan to use a variety of shots such as close-ups, medium views, and long shots. These help to give variety and the feeling of movement.

Moisture and dust plus heat are about the worst enemies of any photographic equipment. In areas where such conditions prevail, store equipment in air-tight metal boxes with a desicating agent like silica gel inside the box. Be careful to see that your equipment does not lie in direct sunshine, or in tight closed vehicles or boxes that are exposed to the sunshine for long periods, as the heat may cause serious damage to lenses and also cause film to stick in the camera. Lens elements separate under these conditions and generally cause fuzzy pictures.

▪ Now on to the reviews of this month. *De Shazer* has been previewed. This 44-minute color sound film was produced by Great Commission Films. The story is essentially an outline recounting the experiences of crew members of two of the sixteen Doolittle raiding planes that bombed Japan in April, 1942. This sensational raid, planned largely for its psychological effect on the Japanese, has had many repercussions. One of these has been an effort to tell them of the risen Savior by Sergeant Jacob De Shazer. The film shows us something of the torment and indignity heaped on these men by Japanese captors. Yet, because of the entrance of a Bible among



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other books, De Shazer was saved and received a call from God to prepare and return to Japan as a conqueror for Christ.

The story opens with preparations for the raid, then shows planes taking off for the raid, and then into prison for forty months. Rather authentic recreations of the dirty, wooden oriental prison cells become the feature settings. Some of the torture and violence is shown, maybe a bit theater-like, but very realistically illustrated to help us realize what happened to De Shazer and his companions as they languished in solitary confinement for thirty-six months while the rest of the world thought they might be dead. Although essentially a film story shrouded with agony of body and soul, there are shafts of solid, refreshing American humor as well.

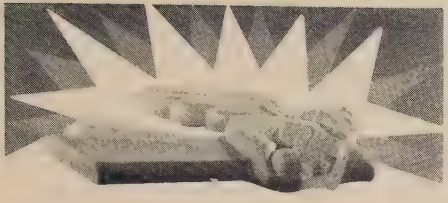
The story is told in sections through flashbacks from the living room of the man who plays the part of DeShazer. No attempt is made to make him look or act like the real sergeant, which may cause a little confusion till the audience catches on. These living room scenes seem a little stiff at times in contrast to the others. Complete reality is not the impression one gains, but rather a realistic symbolism. However, it is quite effective in carrying the message intended. There are also many excellent Gospel "nuggets" scattered throughout. As an over-all appraisal, I would say that it is very interesting and rather striking. It lacks professional technical smoothness, but these won't bother most of your people to any great extent. It strongly helps to make the book by the same name come to life. Present showing arrangements are completed by writing President C. Hoyt Watson, Seattle Pacific College or Great Commission Films.

■ The new fall releases from Family Films, Inc., are out. The first on the list is *As We Forgive,* a 50-minute black and white story built around forgiveness stated in the Lord's Prayer.

A problem in juvenile delinquency provides a setting for the message which essentially points out that one of the great redeeming forces in the church is true Christian forgiveness. Two high school boys, Eddie and Tommy, wander into a darkened church auditorium to spend the night, and are caught there with a stolen trumpet by the pastor and one of the laymen, a policeman. They turn the happening into an example of patience and love.

Eddie, who has an unloving stepmother and a sorrowful background, lives in a sea of hatred, and is the main concern of the film plot. Some of the sessions with him provide the real messages of the film story, such as: "You can't run away from things; they go with you. Turn your heart and your life over to Him. You don't have to run away . . . this is where Jesus comes in. . . . *Him that cometh unto me, I will in no wise cast out;* and, *Christ died for you just as He died for the rest of us."* A real pattern for Christian social responsibility is thus well demonstrated.

The story is simple, very human and very plausible. Excellent use is made of the suspense element to keep interest running high. Dramatic and technical aspects are excellent. Fine use can be made of this film the year around with young people and



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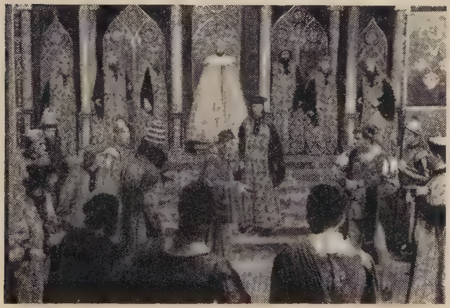
Pound of Flesh



In this full-color, thirty-minute film sermon, illustrations are taken from Shakespeare's play THE MERCHANT OF VENICE. Dr. Jones not only preaches but portrays the sly and crafty Shylock. Available for rental or long-term lease.

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adults alike. Its message is one that is needed and which will also be fruitful when shown before community groups outside the church. The social service arm of the church without its supporting spiritual basis has had its day and modern films must balance their messages to tell the entire story. *As We Forgive* can be obtained for showings from many local film libraries.

■ *Pound of Flesh* is the newest of the "Sermons from Shakespeare" series from the Bob Jones University film production unit. This film is in color, and takes about forty minutes to show. The enacted story is top grade Shakespearian drama excerpted from, "The Merchant of Venice." It is introduced by Dr. Bob Jones Jr. who sets forth the spiritual implications of the story. The essential lesson taught by the scenes chosen from the play is that the man who rests upon the law for his justification shall be condemned by the law. The point is quite effectively made by the dramatic medium which is very well executed.

There could be a divergence of opinion as to the advisability of placing the interpretations by Dr. Jones Jr., next to the scenes they refer to, since they tend to interrupt the film continuity. However, it should be borne in mind that we are not looking at a film primarily, but at a stage drama with scene changes and normal, planned breaks. The motion picture is the medium here used to bring this complicated dramatic experience to you and these appearances by Dr. Jones out of costume are deftly handled so they do not charge in on things and then just fall out.

Usage of this film, as with *Macbeth*, seems largely confined to college and high school bodies, and in the ministry of the church apart from regular worship services. It would be a useful film for community service organizations such as Kiwanis and others, for it does a good job of analyzing a man by his legal stature wherein he is found wanting. We are glad for another of these adventures into Shakespeare by a truly Christian group of players. Showing arrangements are handled by writing to its producer.

■ Another in the series of guidance films for youth released by Coronet Films is entitled *What Is Conscience?* It is a 10-minute film, in color or black and white, which attempts to nail down some of the facts about conscience. It uses four sequences where conscience plays a part in actions in which young people are often involved. It also suggests certain definitions of conscience.

The film does not say that one of these is right and the others wrong. It simply presents three commonly subscribed-to positions. It is a discussion-producing film to get young people started on the subject under a competent leader. It has much value with youth groups.

■ A 63-frame sound-slidefilm entitled . . . *And With This Ring* has been released by ELC Films of Minneapolis for several Lutheran groups. It deals with the problem of Protestant and Catholic being joined in marriage and is presented as a dialogue story of a couple in love, one a Lutheran and the other a Roman Catholic. During the unfolding of the story, the

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various requirements enforced on such a marriage by the Catholic Church are clearly brought out, together with the serious implications of such.

The unit gives much valuable information which is useful to any Protestant, even though the denominational emphasis is strongly Lutheran. Obviously, it would be used with young people and others who want to know what happens when Protestant and Catholic marry. The film requires two 78 r.p.m. double-sided records and takes about 20 minutes to show. The sound, photography and content are all well put together. Inquire at your local Lutheran education office or write to the producer. END

PLACEMENT SERVICE

(*Continued from page* 14)

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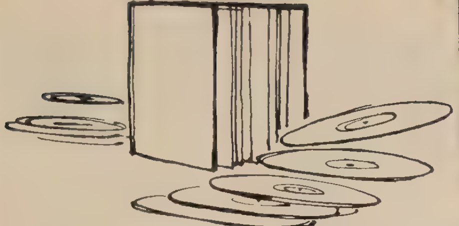
We urge that you read the entire Gospel of John for your introduction to this One who "came into the world to save sinners." If you desire additional information or counsel, write to us. Your letter will be treated personally, prayerfully and in confidence.

—The Editors



RECORDS

Wendell P. Loveless
Editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Gospel Recordings for Japan

I HAVE just received a letter from a friend in Japan, where he is director of the Christian Radio Mission, carrying the Gospel by air to that needy land. He tells of word he has received from a friend in England, who writes as follows: "I am wondering if you can help me. Together with three others I visit the local hospitals, old people's homes and similar places, taking Gospel Gramophone transcriptions, and through prayer, and the working of the Holy Spirit, seeking to bring some of these poor souls to a saving knowledge of Jesus Christ. If you happen to have any *recordings*, or other material which is of no further use to you, and that you consider we may be able to use, please send it to me."

It occurs to me that some individuals among our readers, or perhaps some Sunday school class, or young people's group, would like to make a contribution for the purchase of some gospel recordings for this purpose. Or, better still, make a careful selection of ten or fifteen discs, and send them to him. I shall be glad to furnish his name upon request. Let's share in this kind of thing, and thus extend the usefulness and fruitfulness of gospel recordings.

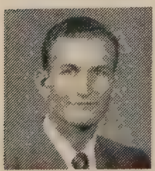
Last month I mentioned Super Recordings, and how pleased I was over the marked improvement in their technical production. I have just been listening to some more of their recent work, and am really "thrilled" by it (forgive that much overused and abused word. But I *am*, nevertheless.) I have long greatly enjoyed the smooth, contralto voice of Ruth Lawrence, and her clear diction, fine enunciation, and manifest spiritual understanding of the message she is singing. Imagine my delight to discover four sides on Super label by this young singer. Don't you dare miss these. They are smo-o-o-o-o-th! One is Charlie Weigel's *No One Ever Cared For Me Like Jesus,* which is always in great demand, and will be even more so when this record gets into wide circulation. On the back of this is *Wonderful Jesus,* by Sellers, another gem in the gospel song field. Then she does Cooper's *Wonderful Peace,* like you haven't heard it done before, in my opinion; and this is backed up with that lovely old hymn *Oh Jesus, I Have Promised.* Ruth makes this old song really live. When I realized that Don Hustad was furnishing the organ accompaniments, I knew another reason why these discs are par excellence. Hustad is really tops in this field, and his work is always in the very best of taste.

Speaking of Don Hustad, Super Recordings have released four numbers played by this artist. They are all his own arrangements, and beautifully done. On the organ he plays *Wonderful Grace of Jesus; Beyond The Sunset;* and *Speak, My Lord.* One side is devoted to a piano arrangement of *Jesus Is All The World To Me.* I heard Don Hustad play several organ and piano numbers recently in a public concert, and I felt then, as I do when I hear his recordings, that he is sincerely using his musical gifts to the glory of God. There is true musicianship without ostentation.

With two recordings which came to me recently, I had a letter from Earl T. Gentry, of the Clement Memorial Wesleyan Methodist Church of Altavista, Virginia. He wrote in rather an apologetic tone, as he introduced himself and three of his brother preachers, who had banded together to form the Wesleyan Crusaders Quartet. He explained that the four of them had organized about a year ago for a gospel crusade among the Cherokee Indians of Western North Carolina. He added that they were not professional, and begged me to be merciful in my review of their first recorded effort. I mention them in this review, not to praise their stellar performance, for it is not that, but to commend them for their enterprise, and their earnest desire to add their musical testimony to the library of recorded gospel music. Their work is surprisingly good, when the few opportunities they have had to be together are taken into account. Their voices blend nicely, and the words of the songs are distinctly understandable. More power to them. They have recorded *Who Is That Knocking?; Jesus Paid It All; Tomorrow May Mean Goodbye;* and a medley including *'Tis So Sweet To Trust In Jesus; I've Anchored My Soul; Wonderful Peace;* and *Amazing Grace.*

If you especially like a cappella choral

KNOW YOUR TALENT



■ He is 24 years old; lives in Fort Worth, Texas; is a senior at Baylor University, majoring in music and directing the Religious Hour Choir of that school; spent two years in the Navy Air Force; has had considerable experience in Church Choir directing; a star athlete in high school and Junior College; is active in evangelistic work; particularly capable music arranger; records under the WORD Records label; his name—BRYANT TOLBERT.

Singspiration TIME

These fine records praised by Wendell P. Loveless in his record column are fast becoming the leaders in sacred record sales. About a recent Singspiration record he said, "One of the most beautiful gospel duets I have ever heard on wax is the one Singspiration has just released of Rose Arzoomanian and Al Smith singing *I've Discovered the Way of Gladness.* I nominate this one for a 'Gospel Recording Hall of Fame'."

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4052	Jesus Is Mine In the Hour of Trial
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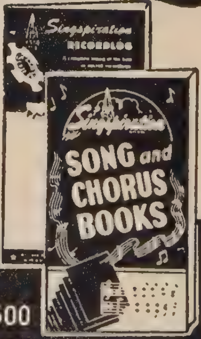

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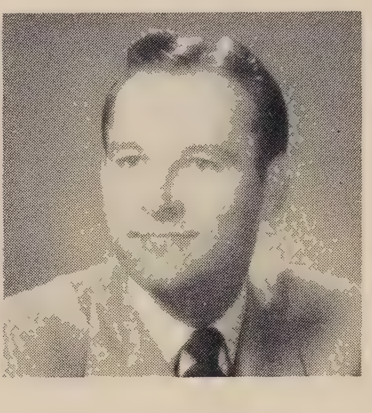

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music, sung in special, rather ornate arrangement, and such precision as is seldom heard in this type of production, you will not want to miss four ten-inch recordings, under the Sacred Records label, by the Pacific Bible College A Cappella Choir, of Azusa, California, under the direction of J. Arthur Rains, Dean of the School of Music. Listening to these discs has caused me to wish that I might hear this organization in a public concert some time. Their work is exceedingly high class, and distinctly original in many respects, and reveals true musicianship on the part of the choir members, as well as the director. *Onward Christian Soldiers* conveys the true spirit of the piece; *When We See Christ* is one of the sweetest arrangements I have heard; as is Phil Kerr's *Melody Divine.* (Few can write melodies like Phil.) Then there are five negro spirituals in special "A-Rains-Ments." *Didn't My Lord Deliver Daniel; On My Journey Home* (if this is done over some time, I would suggest a little more attention be given to the solo passages); *Little David; On The Battlefield For My Lord;* and *I Am Bound For The Promised Land* (beautifully done). Let's have more of the work of this group. END

BOOTH-CLIBBORN

(*Continued from page* 30)

audience. It had been forty-three years since as a boy he had left France. Would his native tongue return? Praying for divine help, he launched into the subject.

At first the people were amused at the mistakes, but as he approached his climax depicting the supreme sacrifice of the cross, many wept.

As he toured the country, he confined himself to twelve messages, due to further need in brushing up on his French. "The audiences were most sympathetic," he explains, "and the uproars of laughter at the bad breaks only riveted interest and added spice." With delivery his vocabulary improved.

He also campaigned in France. All over central Europe (Belgium, Germany and Holland) doors were opened, but his time was too limited to respond to these calls. In England, he conducted twenty revival engagements.

Perhaps his most blessed moment occurred in Switzerland in the city of Neuchatel. There, in the early days of the Salvation Army, his then young mother had been imprisoned for two weeks. It was there that she wrote the words of that immortal hymn:

"Best beloved of my soul,
I am here alone with Thee.
And my prison is a haven
Since Thou sharest it with me.
All my life is at Thy service,
All my choice to share Thy cross;
I am Thine to do or suffer;
All things else I count but dross."

"That prison cell left its effect on me!" he says, meditatively.

This hymn is his dedication as he faces Gospel-hungry audiences. END

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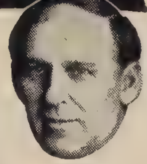

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WHAT ARE YOU SINGING?

(*Continued from page 25*)

for workers. Their hands met in a sacred ceremony as they made an unspoken pledge to God and to each other. They would volunteer for Christian service.

Three years later I received a heart touching letter from a Naval hospital somewhere in the Pacific. The young officer wrote of that memorable evening with his bride-to-be and of the message in song which helped them in their all-important decision. But war had separated them before they were married. Now in the all wise providence of God, he had been critically wounded and he felt he would not see his companion again, nor could he join her in a life of service for Christ.

Several months later the young lady came to see me at the close of an evening service. She had not forgotten the message of the song and the pledge she had made to God. Already she had enrolled in a Christian training center and purposed in her heart to serve Christ.

Billy Graham has said, "The value of a gospel song cannot be overestimated, when it is sung in the power of the Holy Spirit. I feel that a hymn, well chosen, is the greatest preparation I know for the message of the Word."

If the song is to reach hearts it must be sung from the heart. We must know the One of Whom we sing. Old hymns of the faith inspire people to lift their voices in adoration and praise to God.

One feels a great responsibility and dependence upon God in the task of preparing the people for the message of God's servant. As that moment arrives my prayer is always, "There must be none of self, but all of Thee."

In my early experiences, I remember when I first became aware of the family altar and the hymns which the whole family would sing preceding the prayer at the table. I can recall mother's voice in the kitchen and about the house. It seemed that she had a theme song long before the days of radio. Daily it was, *"Singing I go along life's road . . . for Jesus has lifted my load."* Then in the early hours on Sundays before all of us were up she would sing, *"Lord, in the morning Thou shalt hear my voice ascending high; to Thee will I direct my prayer, to Thee lift up mine eye. Up to the hills where Christ is gone to plead for all His saints; presenting, at the Father's throne, our songs and our complaints. Now to Thy house will I resort to taste Thy mercies there; I will frequent Thy holy court, and worship in Thy fear."*

I recall too the little white church down at the end of Main Street. I can still picture the hard bench, our family pew. I can almost taste the varnish on the top of the seat ahead. I

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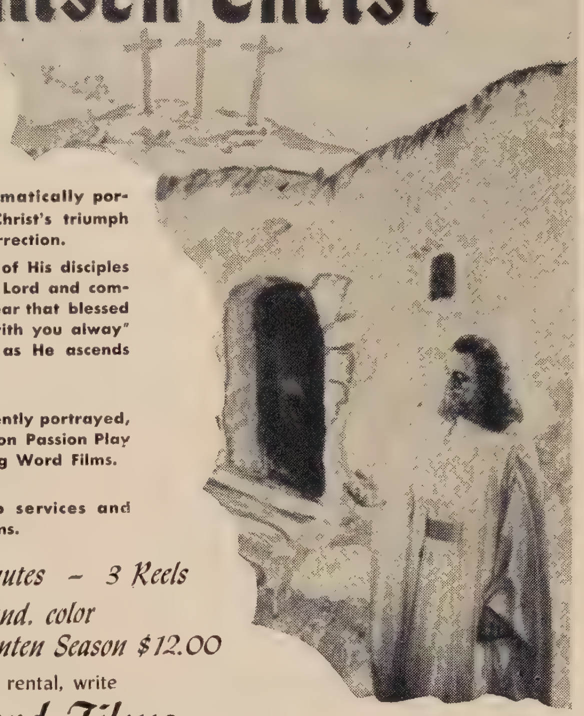

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bit it hard and often. It was a form of boredom and restlessness, of course, relieved only when I would hear my mother's strong "alto" joining with the congregation in such hymns as, "My Faith Looks up to Thee," or "Am I a Soldier of the Cross." I always became very quiet in those moments and often felt like bursting into tears. Especially was this true when dad would pause towards the end of his sermon to sing some stirring refrain. Something moved my young heart deeply in those gospel hymns.

Happy was that day when I discovered the message in the hymns which I needed to hear. I came to know the Lord Jesus who inspired men to write the songs of faith.

Frequently young gospel singers come to me for advice. I tell them always to sing a message. Sing to convict sinful hearts. Sing His message of cheer to the downhearted and His message of comfort to the sorrowing.

Perhaps you are not a gospel singer or soloist, but just one voice in a congregation or choir. Wherever you are, behind the pulpit or microphone, it is your duty to sing heartily as unto the Lord and not as unto men. END

FLYING SAUCERS

(*Continued from page* 21)

rences where they have done things that only a pilot could perform but no human pilot could stand.

"Fourth, in most of the reports there is a lack of visible jets. Most observers report units without visible flame . . . and no trail. If it would be any known type of jet, rocket, piston engine, or chain-reaction motor, there would be a very clear trail at high altitude. . . . It is from no power unit we know of . . ."

A well-known mathematical physicist and top aerodynamicist in the U. S., Dr. Maurice A. Biot, claims that while from their descriptions the objects would make poor carriers in our atmosphere, for space travel where there is no atmosphere to oppose they would be ideal. He adds, "My opinion for some has been that they have an extraterrestrial origin."

While these are the opinions of non-Christian scientists, it is interesting to note the attitude taken by Christian men of science reached by CHRISTIAN LIFE through the American Scientific Affiliation. (For professional reasons CHRISTIAN LIFE agreed not to reveal the identity of the individuals.)

The question asked in each case was "Is there any scientific or scriptural significance to flying saucers?"

One physical scientist asserted stoutly, "If the American Scientific Affiliation could prevent the editors of Christian magazines from planning such articles then it would really have accomplished something. It is quite all right to ask the question whether flying saucers exist . . . but why in the world should these hypothetical things have 'scriptural significance?' "

The majority, however, were less bellicose. They held the middle ground of the physicist in an Eastern university who said, "I am of the opinion that there is no scriptural basis for the so-called flying saucers. However, I do think there is scientific significance to them."

A few, however, were willing to concede that there was a possibility of some definite scriptural significance to the matter. Typical of these was an expert in the field of aerodynamics who said, "After it became apparent that the things which were being seen were not conventional aircraft, I must confess I thought of Luke 21:11, 'And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs that be from heaven.' If these are the signs of His coming how much more we need to work. But if, as I still believe, the things reported are either hallucinations, errors or plain hoaxes, then we as Christians must remain aloof from them and not bring disrepute upon our glorious hope by getting it mixed up with questionable rumors."

If the Christian men of science were cautious, however, they had nothing on the Bible scholars, expositors and theologians whom Christian Life queried on the subject of flying saucers. The

(*Continued on page* 90)

How To Be Saved

THE late President Roosevelt said, "The only thing we have to fear is fear itself."

The Bible says, "Perfect love casteth out fear." That Perfect Love is found in a Person Who has the power to remove hate, pride, greed and lust, because in Him only are found the attributes of perfection.

If you do not know this Person, you can never know peace and freedom from the harassing cares and worries of life. You can never have the security of confidently saying "I will fear no evil" because such a statement is based on the fact of heart assurance which testifies "Thou art with me."

If you are without the comforting presence of this magnificent Individual Who is able to give you life for death, you will want to know how you can gain His friendship and protecting power. The Lord Jesus Christ is His name, and He invites you to leave your darkness and enter into His light. Your future days will then follow the pathway of righteousness which leads to life eternal, there to dwell in the House of the Lord forever.

Further information about this One Who is the Way, the Truth and the Life, freely giving rest and peace to those who seek, can be had by writing How To Be Saved, *Christian Life* Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.—*The Editors.*

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FULL OF THE MOON

(*Continued from page 32*)

"Do you have some jagger-weed here?" he asked.

"No, little murderer," the cook answered, looking at him curiously. "Do you want some?"

"I am glad there is none on this side of the river," said the boy slowly, "for I was told you might become angry and wish to use it when you are told bad news. Jubal's dowry has been paid."

"Little liar," said Bakarandi, smiling, "Jedjal the pushman heard you tell the Nazra today that Jubal would be married at the full of the moon. But you know my dowry is not complete. I am still short of six goats—"

"Dairang, chief of Kailanga is not short," the boy interrupted quietly. "He completed his dowry with my father today, and in two days he comes with the goats to take Jubal away."

He walked out of the cookhouse, sore at heart, for he knew that one more fire was smouldering into flame in that smoky little place.

When he returned after having served his master, he found the cook awaiting him with the next portion of the missionary's evening meal. He scanned the face of the elder boy, and saw the light of purpose in his eyes, the grim determination on his lips. A decision had been made, and a plan had been formed. Moiro stood still and looked steadily at his friend, making no move to take the platter of cooked meat from his hand.

Bakarandi stared at him curiously.

"You cannot hide a secret from God," said Moiro, "and you cannot make a move against God's will. I am praying for your soul, Bakarandi."

The cook laid the platter down on a small table in a corner. He laid a powerful hand on the houseboy's shoulder.

"Whelp," he said, "Bakarandi knows the story of the white man's God and of the Savior of men. Bakarandi's heart is filled with evil, because he hates the spirits that have done evil with him. I am an outcast from my father's tribe, because they hated me. Now, let Moiro's great good spirit God speak favour to me as plainly as the evil spirits have always spoken to me of evil, and all the Dombal people shall be told about it by these lips of mine."

Moiro pointed a finger at him, and spoke with a directness that made the cook watch him intently.

"God will speak favor to you, and when He does, be sure to keep your word," he said. "Jesus will remove the evil from your heart if you ask Him."

He picked up the platter of meat and walked out.

* * *

The drums of Kailanga rolled with furious joy through the clear African night when the news circulated that a new bride was to be taken by Dairang. The youths of the village were exulting over a coming event which would justify their festivity. The girls danced their joy together to the staccato drub of the tom-toms in the village clearing.

Jendali the drummer, a tall, lanky Dambal whose filed teeth showed in a perpetual grin, sat cross-legged under the great tree in the center of the clearing, his face aglow with joy in the moonlight, as his great flapping hands slammed out an inferno of noise on the taut-drawn pig-skin. In the shadows beside him sat Bakarandi, glumly tearing a piece of millet stalk to shreds with his teeth for the consolation of its salty flavor. He felt too miserable to dance, although he had already received special sympathy from each one of Dairang's eight wives. The prospect of Jubal's addition to the retinue of their lord and master meant a certain drop from favor for each of them.

Out there, beyond the swirl of the moonlit crowd of dancers, he could see the gaunt chief, seated at a fire with a few of his headmen, all smoking in turn from one dirty hookah pipe. The longer Bakarandi sat there, the more he despised the dancers, the more he hated his own miserable life and the more he detested that gaunt warrior who had wrecked his purposes.

★ ★ ★

A true believer is one who feels the grace he cannot express, but the hypocrite is one who expresses what he cannot feel.

★ ★ ★

Long before midnight, a chill breeze passed through Kailanga. It put an early stop to the dancing, and froze the downcast soul of Bakarandi, till he fingered the knife at his belt, looked up at the near-full moon to curse the evil day when Su veiled his daughter's face, because of the birth of an unwanted child.

On the second day, there was little activity on the missionary compound. An air of something more than ordinary gloom lay over the place. Workers moved around softly. The missionary never left his house, the cook maintained a sullen silence, and Moiro tried to keep everyone and everything under his eye. He knew by the oft-repeated order for "Kineen" and hot-water bottles that Kaum's trouble was blackwater fever, so deadly for the white man in Africa.

Late in the afternoon, as Moiro watched Baum preparing a red-colored medicine for his wife, Jendali's drum down in the village suddenly commenced its mighty drubbing, and the lad saw the missionary's fingers tremble, until the liquid spilled on the dried-mud floor.

Down in the village, the climaxing event of the last dry-season moon was at hand. Chattering, laughing and dancing, the village was *en fete* for the coming of Dairang's ninth wife. The chief had gone to Bekor alone after the manner of

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all Dombal bridegrooms to complete the purchase price of his bride Jubal, and bring her into the midst of the rejoicing. Other drummers had come to assist Jendali and to add to his din.

When the missionary hád finished a meager supper, he hurried Moiro through the cleaning-up process and sent both his boys off. Bakarandi hurried off along the bush-path that led to the Bekor-Kailanga jungle track. Moiro went off and sat alone in the little hut behind the cookhouse where the cook and he lived together. For a long time, he sat in thought and he prayed again for the soul of his friend Bakarandi, and also that God's hand might be upon the cook, restraining him from evil.

Suddenly his plump form tensed. Amid the roll of the drums, there came to his ears the coughing roar of a prowling lion. He gazed keenly out into the soft glow of the moonlight beyond the narrow door, and wondered. Hungry lions stalk quietly in the dry season and do not roar. This could only be the lion-men, those tribal terrorists, partly animist fanatics and partly robbers whose tactics were to spread panic in a village by simulating the roar of approaching lions and by goring to death anyone who strayed into their path.

So, that was Bakarandi's plan. He would kill Dairang and leave traces of an attacking lion to cover his guilt. The coughing growl came again, and Moiro sprang from the shadowy hut to race along the jungle path taken earlier by Bakarandi. He stumbled over an object on the path. It was a large spherical calabash with only a handbreadth opening, and another long hollow gourd lay near by. They were the cook's instruments by which he imitated perfectly the growl of the lion.

Bakarandi could only be within a few paces of him now. He rushed out into the clearing ahead of him in the full light of the moon while Kailanga's drums roared. At that instant, Dairang, the tall sturdy chief of Kailanga, strode proudly into the clearing followed by the slender form of Jubal his new bride.

In a flash, the lad saw Bakarandi launch himself from the shadows upon the broad back of the chief, while the hideous weapon of sharpened iron, shaped like the four slashing claws of an angry lion, swung upwards for a murderous blow. But instinct sent Dairang's arm swinging upward to sweep the flashing weapon aside. It fell among the dry grass as the two men bounded apart. Jubal stopped in horror, her black eyes wide in the alarm, then she sank to her knees, a spellbound onlooker. Both men paused for a short second stooping, then they charged at each other like snarling black leopards.

Too late to prevent tragedy, and far too young to interfere, Moiro turned

(*Continued on page 92*)

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FLYING SAUCERS

(*Continued from page* 87)

majority were quick to shrug off the question with a simple answer, "I don't know."

A well-known and widely reputed minister of a large evangelical church on the west coast asserted, "I would like to know the answer myself for my people are interested. Moreover, I believe I have a responsibility to inform them."

A conservative theologian and noted author said, "Probably we as Christians should have something to say in this matter. Frankly, however, I will have to confess that I have not given it much thought. I hope someone else has."

One well-known evangelical pastor in the East confessed to having built up a file on flying saucers. However, his interest had not passed the curiosity stage and he had made no investigation of the Scriptures to determine the relation of the objects (if any) to them.

In fact, the only published comment emanating from any religious source stating some kind of a position came from Father Francis J. Connell, dean of (Roman) Catholic University's School of Sacred Theology. Apparently sensing the public was eager to hear from the clergy on the subject, he asserted, "It is well for Catholics to know that the principles of their faith are entirely reconcilable with even the most astounding possibilities regarding life on other planets. . . . Theologians have never dared to limit the omnipotence of God to the creation of the world we know."

Perhaps Biblical theologians are more cautious because the Bible does not mention the existence of any inhabited worlds other than the earth.

Out of this exhaustive inquiry, it became apparent to Christian Life researchers that a number of facts stood out which should prove of real interest to Christians.

1. Definite objects of disc or cylindrical shape have been, and may be now, present in the atmosphere of the earth.

2. Although many reports of objects can be written off as meteorological or plain hallucinations, yet even no less an authority than Waldenmar Kaempffert, science editor of the *New York Times,* in a noble effort to debunk the whole story of saucers, reluctantly had to admit, "That perhaps 20 per cent of the saucer accounts cannot be explained."

3. Whether or not these celestial phenomena prove to be understood later by science, some alert Christians believe that they have a responsibility, as children of the Creator on this earth and universe to be interested in what their Heavenly Father is allowing to take place in the world in which they live.

Some of these refer to the prophet Ezekiel as possibly presenting an answer to the current saucer dilemma. Allowing for the great gulf of years separating Ezekiel and his vision from contemporary reports of saucers, they point to a few curious similarities.

The creatures of Ezekiel's vision, for instance, appear "like burning coals of fire, and like the appearance of lamps." This somewhat tallied with the majority reports on saucers.

The prophet also describes his creatures as going up and down, but they are unlike the present-day noiseless objects in that "the noise of their wings" was like "the noise of great waters."

Likewise the early-day celestial gazer described his creatures as going "up and down" with wings. Yet in none of the reports studied during the past five years has the subject of wings been mentioned—except to note their absence.

Other Scriptures referred to as well were Luke 21:11 with its "fearful sights and great signs . . . from heaven." But without any supporting Scripture it had to be left with only supposition.

Similarly, certain sections of the Revelation together with other minute phrases in various other books possibly might be construed to relate in some way to the modern day phenomenon. Taken together, however, they hardly made a case for any definite scriptural interpretation of the significance of flying saucers.

From another angle, however, there were plenty of significant facts to be noted.

First: the important fact to be kept in mind is that few scientists were willing to dismiss completely the evidence presented as not being significant in some way to mankind.

Second: it is unwise to neglect the statement of Major General John A. Sanford, Director of Intelligence of the Air Force, who, in an effort to be reassuring, concluded that after six years of study he was personally convinced that the Air Force had accounted for all of the "sightings" as temperature inversions, weather balloons, missiles, ice formation, birds, meteors, etc.—except for 20 per cent. Assuming there were only one thousand sightings reported (there were probably many more), that still left plenty unexplained.

Third: we must remember that the presence of such wonders in the sky drives the natural man to do some soul-searching. As one writer concluded, "Before these awesome questions science—and mankind—can yet only halt in wonder. Answers may come in a generation—or tomorrow. Somewhere in the dark skies there may be those who know."

At this writing, the riddle of the flying saucer has not yet been solved from a scientific point of view. Nor does God appear to have given any specific help in the Scriptures.

Point of the Story

One day last winter, a prominent Chicago attorney stopped in front of an art shop's display window to look at a fine reproduction of one of the famous paintings of the Crucifixion. As he stood there, noting with pleasure the fine details of the artist's work, he noticed that a ragged lad had joined him. Curious about the boy's interest, he said to him, "Sonny, what does it mean?"

The boy looked up at him and said, seriously: "Why, mister, don't you know? That man on the cross is Jesus, and them guys is Roman soldiers, and the things in their hands is spears, and that woman that's cryin' is His mother, and . . . and they killed Him."

Moved, the attorney gave the boy a pat on the shoulder and walked on. At the next corner he turned; but by the time he reached the middle of the block, he felt a tug at his sleeve. He looked down, and saw the little boy who had talked to him.

"I forgot to tell you, mister," the lad said, "He rose again!"

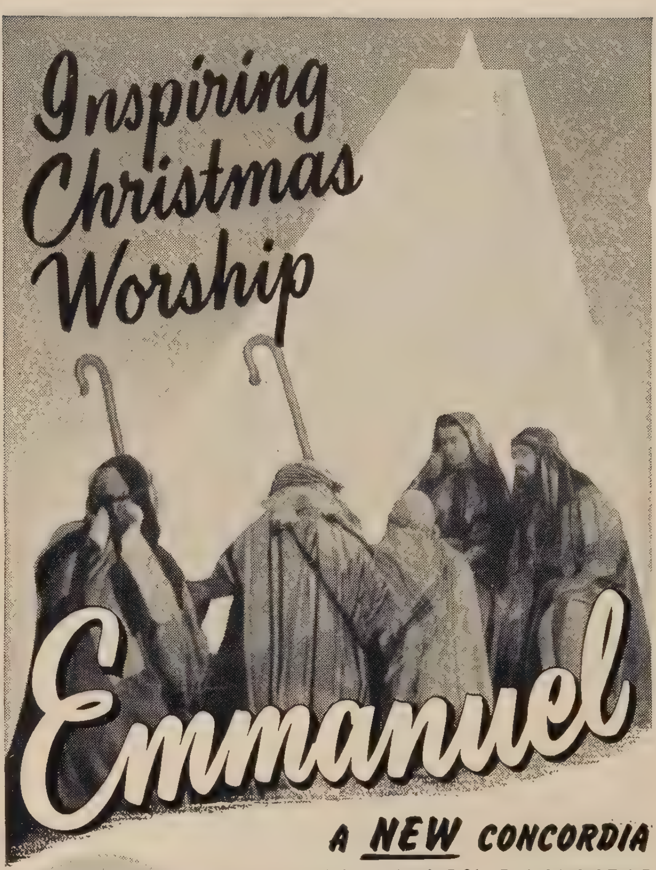
Keeping these facts in mind, it appears to CHRISTIAN LIFE that whatever explanation may be given, the existence of these celestial phenomena today offers to Christians a rare opportunity. For whether he is willing outwardly to admit it or not, man possesses an intense interest in the unknown.

Therefore to the Christian, well-informed enough through contemporary reading to begin with a mutual interest in these phenomena of our day, the opportunity to present a knowable God would naturally follow.

Only the unwise would categorically claim prophetic significance for flying saucers based on present-day information. But only the disobedient to the command of God would fail to pass on the assurance and joy of a life made complete by personal faith in Jesus Christ as Savior and Lord.

In this most strategic hour of world history, Christians will want to keep in mind the truly reliable fact that the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (II Peter 3:10).

Therefore, no matter how foreboding the flying saucer may be now or in the days to come, to those who have put their trust in Christ it offers no terrors. Rather, it is to them a challenge to live more godly, and according to His promise, look forward to new heavens and a new earth wherein dwelleth righteousness. END



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FULL OF THE MOON

(*Continued from page* 89)

swiftly and sped through the bush until he came breathless to the missionary's house. As he gasped for breath on the veranda and looked inside, he watched a second drama unfolding. The missionary sat by the bedside holding the fevered hand of his wife. She was calling out incoherently: "John dear, the drums, oh those drums; stop them, stop them, John."

The missionary wiped the perspiration from her brow with a towel while the drums rolled like thunder on the clear night air. The steady, rhythmic yell of frenzied, dancing natives was tearing the man until he seemed on the verge of breakdown.

"John dear, please—oh please tell them to stop—"

"Yes, darling, I'll stop them," the distracted man said.

He turned suddenly and ran out in his shirt sleeves, passed the silent house-boy unseeing, and made for the bush-land. Moiro stood still in the shadow. He knew that anguish for the sick Kaum had caused the white man to be momentarily deprived of his better senses. He sat down wearily on the veranda steps. His head dropped down between his knees. Moiro was praying.

The sick woman muttered on. "John, stop them, you must stop them. John, where are you? John. Well, then—I'll stop them myself. . . ."

When Moiro saw her feebly struggling from bed, he ran to her and held her down.

"Who is this?" she cried. "Moiro. Oh, little boy—your hands are so cool. Put them on my brow—there. Oh, Moiro, they must stop drumming. Tell them—oh, John, John. Oh, dear God—"

The voice trailed away into silence. The cool, African hands had served a temporary cause, and Moiro remained motionless, both hands where she had placed them, but his mind still visualizing the battle out there in the bush-land. He continued to pray.

When the claw-weapon flew from Bakarandi's hand, he knew his cause was gone forever, for Dairang was the warrior of a thousand fights. But when Dairang recognized his adversary, he saw also a cool submission to the inevitable—death, but at the highest possible price.

Both men leaped at once, their naked bodies smacking together in a black gladiatorial struggle to the death, void of skill or scientific method. A few paces away the kneeling Dombal girl looked on in terror, trying to pray as her brother Moiro had taught her.

The end came swiftly. By a fainting movement, Dairang charged under Bakarandi's groping hands, grasped him by the waist and threw him forward against a small tree stump. The cook fell, still

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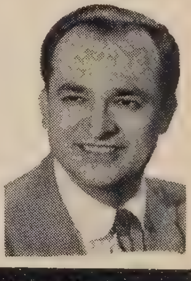

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sensible, but with his left arm broken. Dairang sprang for the four-clawed weapon and swung it high to strike, when a white apparition suddenly ran into the clearing. The kneeling girl saw it too; she screamed and fled.

The white man, headed for the village to plead for silence, had just entered the clearing and as Dairang watched, stumbled over a hidden root and fell. Scratched and bleeding, he struggled to his feet, but he had lost his sense of direction for the moment and stood uncertain. Suddenly a great anguish passed over his face. He raised his arms to Heaven and shouted, "Oh God, stop those drums!"

A shadow seemed to veil the moonlit world. The rhythmic roar of Dombal voices changed to a long-drawn "Ai— Ai— Ai— Ai— —."

Dairang the chief looked skyward for a moment, then spat on the ground.

"You should have been slain at birth," he snarled at Bakarandi. "But I shall not kill against Su's displeasure."

Bakarandi looked up. A long, thin veil of early rain-season mist had trailed across the sky, almost obscuring the full moon. It was the sign in Dombal pagan belief of God's disfavor of a current action, and meant that the action should be suspended. The chief cursed at the cook and strode off alone into the bush.

"Bakarandi," he said, "God has answered my prayer."

The cook nodded his head. His own mind was in a whirl. The two men walked back to the mission station, and Moiro met them on the veranda.

In a moment, the missionary was at his wife's bedside. She was in a deep restful sleep, and he knew that her temperature was dropping from its danger point.

"Will Bakarandi get Kaum a hot-water bottle?" he asked.

The two boys withdrew to the cookhouse. Moiro stirred the embers of the fire to life, and the flames soon appeared. By its light, he scanned his friend's face.

"Bakarandi's arm is broken, but Baum will mend it when we tell him," he said. "Is it Su who has turned and spared your life and saved your woman for you, or do you now have a message for the Dombal people?"

The older lad gazed without speaking, up into the now still and silent sky. The mist had vanished and the moon shone full and clear.

His head drooped and he reached for Moiro's shoulder with his good arm.

"Show me—how—to speak—to God," he said slowly. "He has spared my life, and now he must save my soul." END

Pardon

God pardons like a mother, who kisses the offense into everlasting forgetfulness.—*Henry Ward Beecher*

PEA SOUP PREACHER

(*Continued from page* 24)

I knocked on the heavily curtained door and a shiver shot through me as it swung open. "Hello," caroled a throaty voice, then changed abruptly as the speaker, my orange-chiffoned brunette, recognized me. "The kid next-door! Get out! G'wan before I—"

"Hold the static, Roxanne," said another voice in a coarse drawl, "she ain't—"

"Listen," Roxanne turned from me, "this kid scribbled up the sidewalk and—"

"Well," drawled the redhead who now pushed her hefty self in front of Roxanne, "what d'ya expect her to do when she sees us? Kneel? What is it, kid?"

There was giggling in the background and, although the room was darkened, I could make out several other figures. "My—my mother sent these." I held out the platter and the tract shakily and the rest of my speech came in a rush, "I'm sorry about the chalk."

"Well," said the redhead, "I guess that does it. You're lucky Goldie ain't here though. She's hot." She gestured with a heavily braceleted arm. "Come on in."

I shrank back in terror of that inner darkness but was too stupefied to dash for home. Someone drew the big girl's arm from the door-sill. It was the little blond I had seen. Her face was heavily made up and she had on a cerise velvet evening gown, off the shoulders. "Don't scare her, Rheba." She smiled at me. "Hello. Look, have a chocolate." She held out a silvery box.

"N-no, thank you," I gasped, backing away.

"Don't be frightened," she urged, "please don't. We're—" Her eyes filled with sudden tears. "We're still—people, you know." I just stood there, dumb. The redhead took a handful from the box and shoved them in my palm. "Now skedaddle," she laughed, "or you're liable to see the devil!"

The next week moved along uneventfully, but mother was greatly concerned when I got home from school on Friday. Father was out of town visiting the T. B. san, the reformatory and the state prison until Tuesday, so I was her sole confidant.

"Ruthie," she said, smoothing nonexistent wrinkles from her apron, "while I was cleaning the front windows a doctor went in next-door. Some poor girl might suffer, perhaps die in that awful place, without knowing about the Master. I'm going over even if that woman sh-shoots me."

"I think she's gone on a trip," I said. "I saw her yesterday go in a taxi with suitcases, but—"

"Never mind. Put a few oatmeal

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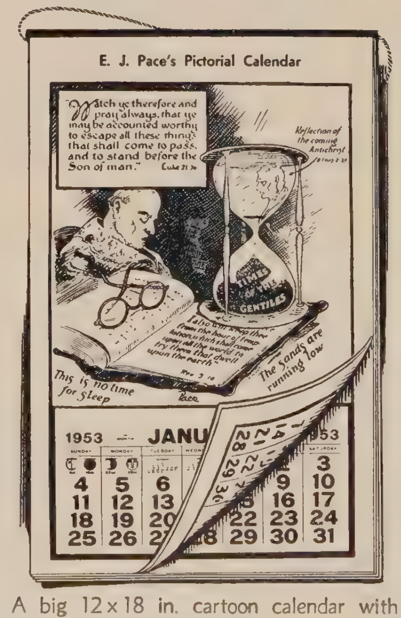
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cookies in a dish, please." She covered the dish with a linen napkin and, tucking a Testament in her purse, went down the back steps, her golden hair fluffing out in the breeze. It was a good hour before she came puffing up the steps.

"Are you all right?" I asked anxiously. "Who's sick?"

Mother frowned. "It's that little blond girl. Flu, poor little thing. I must run over tomorrow."

And she did. She stayed a good part of Saturday morning and went over again Sunday afternoon. "Get down the Haviland pitcher, Ruthie," she said, turning off the gas under the pea soup. Now, the Haviland pitcher was a huge ornamental china affair and mother's treasure. It had been in her family for generations and was one of the things Grandmother gave her after the rest of the family blotted her from their humiliated existence for "getting religion" and marrying father, a shabby gaunt-faced minister whose congregation often reeked of strong drink and stronger body odors. Mother adored that pitcher.

I climbed on a kitchen chair and stretched to the topmost shelf while mother adjusted her "Jesus Only" brooch. She then filled the pitcher with pea soup, covered it with the inevitable linen napkin and hurried out the back door. About five o'clock, I remember because she had told me to put on the kettle at five, I heard shouting out back. Running to the window I saw mother hurrying toward the alley and Madam Goldie screaming after her from the stoop.

"Turn around, Pollyanna!" she yelled. "Turn around!" Mother turned, breathing heavily. "Here's how your black book rates here." Goldie ripped a handful of pages from the Testament and threw them after mother. Then she grabbed the Haviland pitcher from a porch chair and sent it crashing down the walk. "I'll take care of my girls in my own way!"

★ ★ ★

Devotion is the thermometer to our giving, and giving is the evidence of our devotion.

★ ★ ★

Mother seemed dazed when she reached home but would say only that the little blond was much worse. A heavy cold rain began to fall on Monday morning and she and I were emptying pans under leaks in the kitchen when there was a heavy knock on the door.

"Oh, I hope nothing has—" Mother straightened her apron and turned the doorknob. There stood Madam Goldie. She wore no raincoat, her face was ashen and deeply crevassed without make-up. Her bleached hair straggled wetly about her neck. The knuckles of her hands showed white. She didn't speak.

"Wh-why come in," said mother, "is there anything I can do?"

Goldie looked beyond mother at me, dully around the kitchen, then fastened her gaze on the "Jesus Only" brooch at mother's throat. Not a muscle in her face moved. She seemed not to be breathing. "The kid is—" She looked insensibly around the kitchen again. "The kid's dead. She asked would you folks do her funeral." Goldie kept staring at that brooch.

"Oh, no!" said mother, "she—"

"Oh, yes!" snapped Goldie, her voice rising. "Oh, yes! She's dead and she has to be buried and she asked for you. Don't stand there looking at me. I picked that country kid up starving. I took care of her good. Did everything. You hear?"

Mother nodded, her blue eyes shining with tears. Goldie rushed on. "She loved me. That kid loved me. She never had a friend till I found her. She's dead and she's gotta be buried Christian." Goldie's purple mouth clamped shut.

"We'll do anything we can," said mother. "When will it be?"

"Tomorrow afternoon." Goldie turned

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and started down the steps then whirled back. "I did right by that kid, understand?"

"Yes," mouthed mother almost inaudibly, "I understand."

Father came in on Tuesday morning, tired and sleepy. Hearing about the funeral he just shook his head sadly and said nothing. It was another dismal day, rainy and downcast, and I remember making scrambled eggs to surprise my folks on their return from the cemetery. Father had to gulp his because it was a long ride to the County Home where he was going that night. The weather was so nasty that only six people came out for the service that night, which mother conducted in father's absence. She said I might stay up because the piano convert was sick and I could chord a little.

"Thank you for coming out this wet night," said mother to her congregation and smiled that beautiful, patient smile. "The Lord has said where two or three are gathered together He will—"

The door swung open and in filed stoic-faced Goldie and her girls, about a dozen of them in all. Still in the modified garb of the funeral, they averted their swollen eyes and sat down near the rear of the auditorium, all except Goldie, who remained standing. She stared at mother a moment and then said loudly, "We wanna hear what you told the kid." She sat down.

So mother, her voice hoarse from weariness, talked to the bad-house girls. She spoke of sin and its inevitable consequences, of repentance and restitution and faith—and she talked about Jesus. She told them how a message fingered in the dust of a Palestinian city had scattered a harlot's accusers and sent her away rejoicing. "Jesus," she said tenderly, "can make the vilest clean."

"That's enough!" choked Goldie. She stood up, strode to the improvised chair altar and began to sob, making horrible hollow guttural sounds, and a muted chorus in the back row reflected her agony. "I never," she gulped, "I never believed this stuff. But the kid—the kid went out—peaceful. I'm rotten, the rottenest wretch that ever lived."

"Though your sins be as scarlet," said mother in a firm voice, "they shall be as white as snow. Though they be red like crimson, they shall be as wool! The Bible says, Believe on the Lord Jesus Christ and thou shalt be saved."

Goldie sank to her knees, sobbing convulsively.

Within a few minutes, every one of the girls joined her.

And after a long while, mother was making a cup of tea for the lot of us upstairs. "Ya know," explained Goldie solemnly, staring at her knobby jeweled fingers, "the pea soup is what started us thinkin'." END

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YOUR Spiritual Clinic editor each month is Dr. V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **Isn't insurance a worldly device that Christians should avoid?**

Does faith in Christ mean that a Christian should be foolish in business? Rather, we are told to be "Not slothful in business; fervent in spirit; serving the Lord" (Romans 12: 11). Insurance is just good business sense. The friends of Wheaton College would regard the trustees to be very derelict in their duties if they did not have fire insurance on the buildings. Our trust is in God, and fire insurance is a sensible business expense. I have known of some who held the position that life insurance is an expression of unbelief, with the result that their family was left penniless. How do they read 1 Timothy 5: 8, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," (unbeliever)?

■ **I have a job of cooking in a restaurant which requires me to work on Sunday. I know it is wrong to work on the Lord's Day, but what can I do when I cannot find work elsewhere?**

While there are certain great principles underlying the Christian concept of the Lord's Day, the application of those principles must rest with the individual. Whatever employment or labor are not necessary should be avoided. There are some who have to be employed on that day— policemen, soldiers, lighthouse keepers, sailors and the like. It would be well for you to make every effort to avoid employment on Sunday, and trust the Lord to help make that possible for you. In the meantime, you are to be as faithful in your duties on that day as on any other day.

■ **What is your explanation and opinion of neo-orthodoxy?**

The basic and all-important difference between orthodoxy and neo-orthodoxy hinges on the inspiration of the Scriptures. Orthodoxy holds that every word of Scripture was produced under the guidance of God's Spirit and that no word of Scripture teaches error of fact, of doctrine or of judgment. Orthodoxy believes that "All Scripture is given by inspiration of God." In the Bible God has spoken His authoritative Word, and through it continues to speak to mankind. Neo-orthodoxy emphasizes the present application of the Bible to one's heart. To the neo-orthodox the Scripture is not inspired, rather, it is inspiring as one reads it and believes it. Neo-orthodoxy overlooks the basic fact that the Bible is the objective standard of divine truth, and not merely subjective truth.

■ **Is it right for me as a Christian to go into debt to buy some cattle for my farm?**

The Scriptural injunction "Owe no man anything, but to love one another" (Romans 13: 8) requires that a Christian does not have obligations for which he has no resources, or, as is true of some, no intention to pay. A Christian very properly buys a home for his family, and assumes a mortgage, with payments met at regular intervals from one's salary. An enterprising and honest Christian farmer can certainly buy cattle *on time* because he has every possibility of repaying the debt and earning part of his living in that way.

■ **When I hear someone give an *unspoken request* for prayer it disturbs me. How can I pray, not knowing what the trouble is?**

Much spiritual effectiveness in prayer is lost if we do not know the specific need for which we pray. However, there is always the possibility that one's circumstances may be very personal or delicate in nature and therefore not to be shared with others in a public meeting; under which circumstances it seems to be perfectly proper that there be made an *unspoken request.* Such requests for prayer should be the exception to the rule, and not the general practice. We can get into the habit of asking for *unspoken requests,* when by and large there would be much more fellowship in prayer over specific requests.

■ **A minister made the statement that he has little time for evangelists because they stay in a town a short time and leave the churches to take care of the "so-called" converts. He also criticizes the fact that they never give the people communion, and therefore do not follow the command Jesus gave when He said "This do in remembrance of me." What do you think of his criticism?**

Evangelists truly sent of God are one of His gifts to His people. Note Eph. 4:11, 12 where evangelists are listed with pastors and teachers as well as with the apostles and prophets. Evangelists in the purpose of God are missionaries rather than settled pastors. Their service is to arouse the people of God who may have grown cold and worldly, and also to present the Gospel to the unsaved. In the Acts of the Apostles we find that very early in the church evangelists were used.

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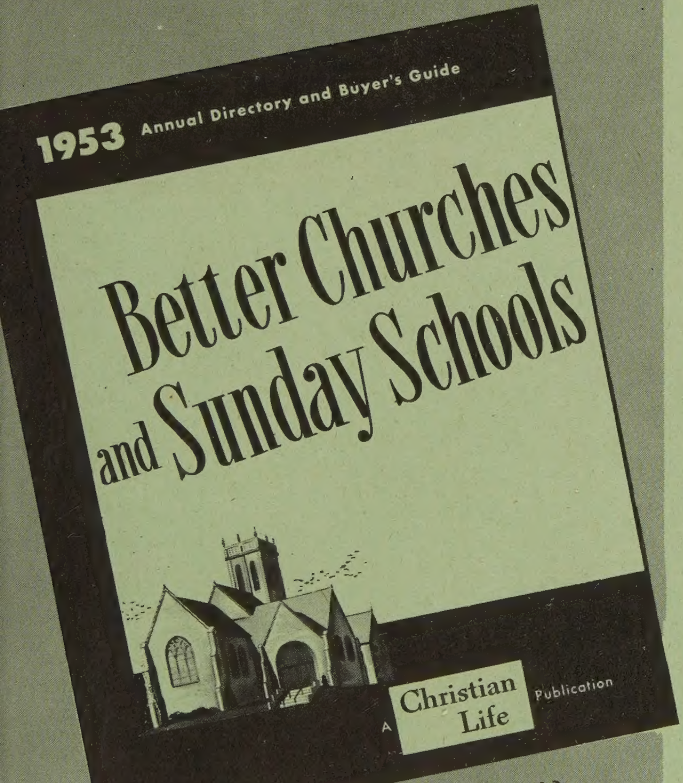
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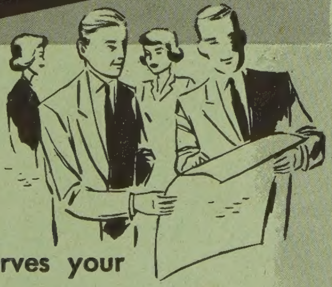

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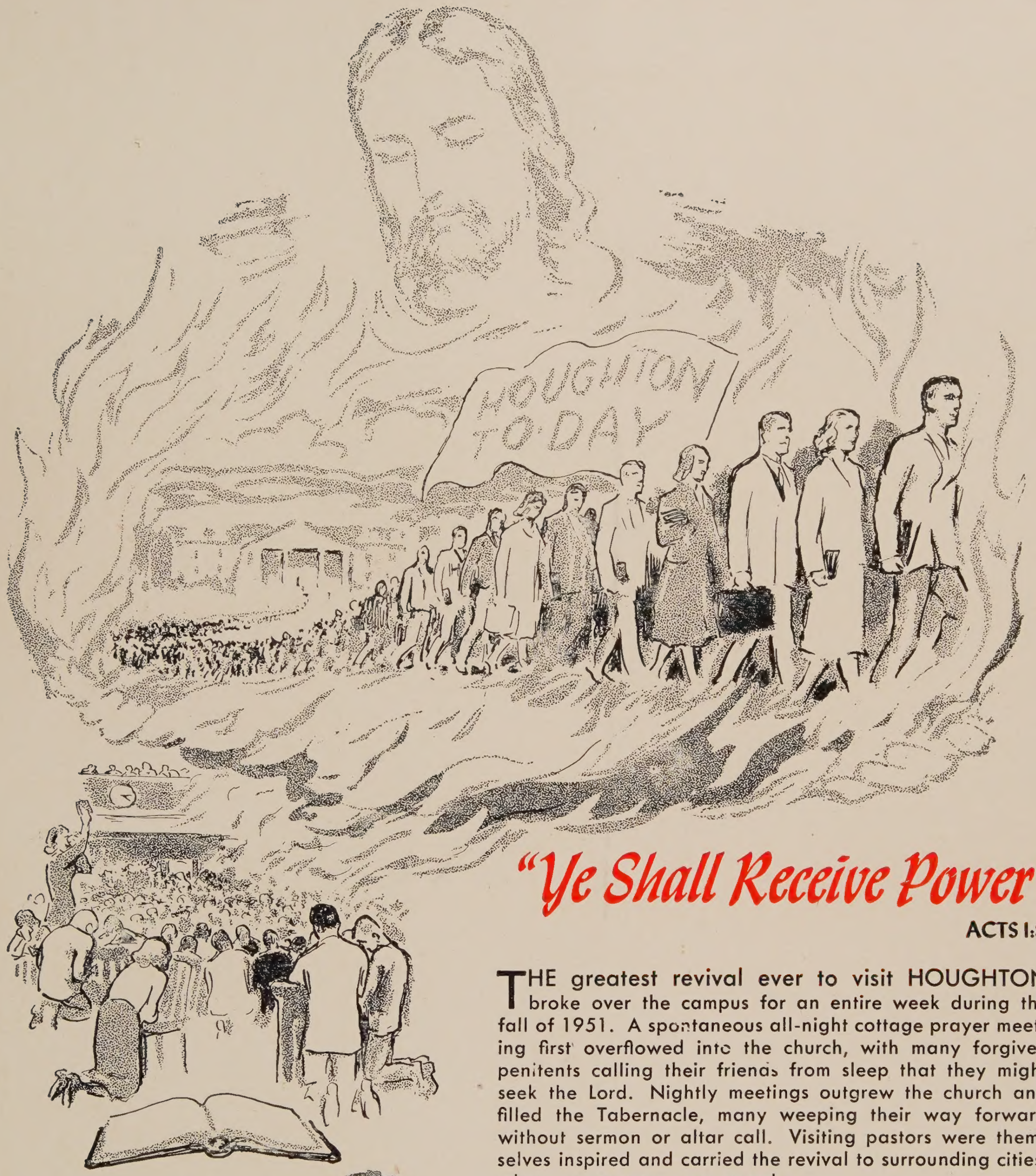

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